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The Living Christ For Latin America

By

J. H. McLean

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TILDEN FOUNDATIONS

McLean

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Market Day, Barranquilla, Colombia

The Living Christ

FOR

Latin America

By

J. H. McLEAN

Missionary of the Presbyterian Church in the U. S. A.
Santiago, Chile

Prepared under Editorial Supervision of
THE GENERAL ASSEMBLY'S AND WOMAN'S BOARDS OF
FOREIGN MISSIONS

THE BOARD OF FOREIGN MISSIONS
AND THE
WOMAN'S BOARDS OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH, U. S. A.
1916

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TO MY WIFE,
DEAREST OF ALL THE HONORED COMRADES
WHO COÖPERATE IN HEROIC AND SELF-EFFACING
LOYALTY TO EXTEND THE KNOWLEDGE
OF CHRIST,

AND TO MY CHILDREN,
NEAREST OF ALL THOSE TO WHOM LATIN AMERICA
SIGNIFIES BIRTHPLACE AND HOME,
THESE STUDIES ARE
INSCRIBED.

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PREFACE

Mr. McLean writes as one who has lived, and is returning to live among the Latin American people. In a real sense he has made them his people. For ten years he has been in Chile and for some time, at the request of the Chilian educational leaders, has been teaching in the University of Chile, and has enjoyed in an unusual degree the intimacy and confidence of the educated class. He writes, as every writer must, out of his own experience and from his own point of observation, and he has not been restrained in the free expression of his own strong personality, either in the form or in the substance of what he has written. Especially has he spoken with freedom his enthusiastic personal convictions regarding the women of Latin America. In dealing with the prevailing religious institution and with the moral and religious ideals and practices among great bodies of the men of the Latin American nations, he has spoken with positiveness but with the effort to set forth with judgment and truth some of the conditions which good men throughout Latin America realize as clearly as anyone and are seeking earnestly to change. All of our American nations, North and South, our own as well as the Latin American lands, have their great problems to deal with, and we should all be eager to know the truth, that the work of patriotism and friendly service may be done with fruitfulness and power.

The opening of the Panama Canal, the enlarged commercial relations of the American nations and their increasing friendliness and political good understanding, the pressure of the European War, the community of interests and endeavor in North and South America,

and many other influences have united to strengthen at this time our interest in our neighboring peoples. The Panama Congress of Christian Work in Latin America has drawn attention afresh to the duty of the churches of the United States and Canada to draw nearer in sympathy and helpfulness to the evangelical churches in Latin America and to the peoples among whom they are doing their work. New books on Latin America are, accordingly, opportune and Mr. McLean has taken advantage of the wealth of new material which the reports and discussions at Panama have made available.

This book is issued to meet the special needs of Presbyterian Mission Study classes. The agreement by which our Boards have from year to year joined with the Mission Boards of other denominations to promote the use of the output of the United Study Committee and the Missionary Education Movement leaves all the Boards free to issue special denominational courses, when these would serve a larger purpose, without being in any way disloyal to the interdenominational organizations.

The present is such a time. Our Woman's Boards desire to center attention upon the study of Latin America, and the plans of the United Study Committee do not provide such a course. In the second place, our missions in Mexico, Guatemala, Colombia, Venezuela, Chile and Brazil call for special study which could not be provided in a general interdenominational course on South America such as is issued by the Missionary Education Movement.

For these reasons the Assembly's and Woman's Boards of the Presbyterian Church are coöperating to issue this book and are jointly recommending it for the use of men, women, and young people. It is desired that it should be made clear that the issue of a separate textbook is not a sign of dissatisfaction with the interdenominational agencies or their publications. Quite otherwise.

These publications are recommended for use as reference material bearing upon the subject matter of this book.

It is a good thing to have books for our Mission Study classes which are based on a deep and thorough belief in the Latin American peoples; which recognize the good in their racial character and political and religious inheritance, and anticipate for them a great and broadening future, and which, at the same time, seek to see the facts of the present as they are, and to set them forth in love and truth. Only so can we discover our own duty and be able to enter with sympathy and seriousness into the efforts of the Latin American people to work out the mission to which God is calling them in the life and service of his Kingdom.

156 Fifth Ave., New York
April 8, 1916

ROBERT E. SPEER

THE LIVING CHRIST FOR LATIN AMERICA

CHAPTER I

THE LAND AND ITS POSSIBILITIES

We of Anglo-Saxon America are to explore Latin America together. On her soil and among her peoples, the Old World of the Cæsars fused with the New World of the Indian. Four centuries after the first rude impact, we face a new civilization with elements both classic and crude, unique in its character.

In general terms we speak of two Americas. In reality there are four—Northern, Southern, Central, and Oceanic. The Rio Grande is Latin America's northern boundary; southward it stretches to the Antarctic Ocean.

Anglo-Saxon America contains 6,577,800 square miles and 115,667,117 inhabitants; Latin America has a total area of 8,459,081 square miles, a population of 80,203,902* and comprises about three fifths of the entire Western Hemisphere. Its political divisions are twenty republics —ten to the north and ten to the south of Panama. They form within one vast territory, the largest group of the world's democracies. (The Guianas, Trinidad, British and French West Indies are under European control.)

Latins gave to these lands their tone, while the aborigines furnished volume and color. One remarkable fact which we must ever bear in mind is that "all the European blood from the Caribbean to Cape Horn probably does not exceed that to be found within the area

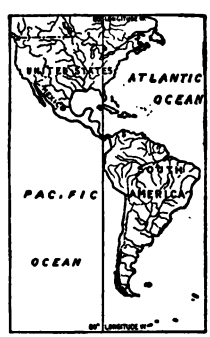
* Statesman's Year Book, 1915.

inclosed by lines connecting Washington, Buffalo, Duluth, and St. Louis."*

When we consider the further projection of Latin America into our own Southwest, California and Florida, we begin to realize how great was that ancient empire over which lordly Philip II held sway.

Almost half of Latin America (3,219,000 square miles) was discovered, colonized and molded by Portugal. Brazil, or Portuguese America, is larger than the United States (without Alaska) and outranks all the rest of South America in size. Between 1581 and 1641 the scepter of Portugal passed into the grasp of imperial Spain so that the whole of Latin America was included in the over-sea dominions of the mighty Philip.

Oceanic Latin America lies within the Caribbean Sea—the American Mediterranean. Cuba, Porto Rico, Haiti and Santo Domingo which formed the old Dominican Republic are more or less alike in physical features—islands with low, unbroken coast line rising to the rocky, central ridges and covered with dense, tropical growth.



Central America slopes east and west from the Sierras in a curved horn that tapers to the narrow width of Panama. South America's skeleton is a huge, inverted right-angled triangle.

Mountain Systems.—The chain of mountains which extends from Alaska to Cape Horn determines the curve of the western shore. The Andes of Peru and Chile lie directly south of the Atlantic seaboard of the United States so that most of South America lies east of the longitude of New York.

This massive bulwark not only gives shape to the lands

* E. A. Ross, "South of Panama."

along the Pacific; it modifies both climate and soil. Only the Himalayas rise beyond the height of the majestic Andes. Half of the tallest peaks in the world are found in Latin America. Aconcagua, near Valparaiso, Chile, is 22,868 feet high and towers above them all. Whole nations live on the higher slopes and till the valleys that nestle among the clouds. Cities two miles above sea level are only halfway up the Cordilleras.

The eastern hills and coast ranges are less rugged and forbidding to man and can be utilized almost to their summits. But he who considers Latin America must think in terms of hillsides, rocky passes, mountain torrents, lofty tablelands, and shimmering snow fields, of stony wastes and rainless, barren sands, ere he pictures to himself the fertile plains and the watered fields.

River Systems.—There are no great rivers on the western slope—only hissing floods that leap and slide from their glacier beds to the sea, altering their tortuous channels with each freshet. But the gradual descent to the Atlantic shore is a mighty watershed.

The Amazon taps the snows of Peru, three hundred and twenty-five miles from Lima, and flows eastward across Brazil draining a million square miles more than the Mississippi. Its basin is the heart of a continent, its volume three times that of the "Father of Waters." For one thousand miles from its mouth it is navigable by large ocean steamers; its waterways will float steamships of medium size for twenty-five thousand miles, and boats of lesser draft for double that distance. Its tributaries have not all been explored; ex-President Roosevelt began his search too late in life. The La Plata system, which comprises the river Paraná with its affluents on the northwest, drains a territory equal to one fourth of the United States, is the only outlet for the isolated tract of Paraguay, and sweeps past the second port of the New World to the broad estuary where the ships of all nations are

filling their holds with the grain that ripens along her banks. The La Plata, or River Plate, has a discharge seven times as great as that of the St. Lawrence. Sea-going vessels can go one thousand two hundred miles up the river from Buenos Aires and smaller ships three thousand miles into the interior.

Nor must we omit the mighty Orinoco, one thousand five hundred miles long, which is the main artery of the northeast. If we included rivers like the Magdalena (seven hundred miles in length) or the San Francisco (seven hundred and fifty miles long) our list would be wearisome to the reader.

Coast Outline.—The Pacific Coast, on account of its rugged backbone, is difficult of approach toward the south and good harbors are rare except where the roadsteads are sheltered by promontories or where the widened mouth of a river affords protection. Inlets and bays abound around the Caribbean but they are not suitable for landing or lading on a large scale.

Low, marshy banks are exceptional. In Central America the best ports are on the Pacific side; in South America we find them on the Atlantic shore.

Comparisons.—The size of Latin America can best be grasped by comparison. Argentina is only one third smaller than the United States; Colombia is twice the area of the German Empire; Peru would cover the western half of Europe; Mexico is seven times as large as Italy.

Chile looks thin on the map yet its surface is double that of California. It would stretch from Washington to San Francisco. Brazil has more than five thousand miles of coast line. Salvador, the midget state, is half the size of Switzerland, and Paraguay is nearly twice as large as the British Isles. Ecuador is larger than all New England; Venezuela and Bolivia could each contain two states the size of Texas.*

* Shepherd, "Latin America," p. 107.

The six Central American republics have an area equal to that of France; Guatemala is larger than Spain and Portugal.

It is six thousand five hundred miles from New York to the Straits of Magellan. Liverpool and Havre are only a week's sail from New York, but one requires twenty-two days to reach Valparaiso or Rio and twenty-four days for a cruise to Buenos Aires.

Climate.—Latin America lies almost wholly within the tropics. About half of Chile, Argentina and Uruguay are within the temperate zone. The tip of Patagonia approaches the frozen circle round the South Pole. The rest is tropical or semitropical.

A territory so immense with a topography so varied must present some very interesting phases of climate. Moisture, prevailing winds, ocean currents, and height above sea level modify what one might be led to expect from the latitude of a given section. An American mining engineer whose friends were treating him with the utmost sympathy because his work took him to a point only two degrees north of the equator smiled as he remarked: "I do more shivering than sweating away up three miles high among the clouds." The *cholos* of Bolivia are toasted with the sun at noonday, yet they provide themselves with the heaviest of woolen garments for the night. The southwest coast of South America is cooled by the Humboldt current that sweeps inshore from the south polar sea and lowers the temperature twenty degrees. Buenos Aires and Santiago are almost opposite one another on the map yet they are quite unlike in climate.

There are large rainless areas which are an exception to rule. The snow-capped peaks send a chill through every perspiring tourist. On the steep ascents one has only to move his residence to obtain any degree of heat or cold he desires.

An elevation of a mile near the equator will give the

mean temperature of a point one thousand miles north or south at sea level. Moreover, humidity and air pressure affect one's sensations quite as much as heat and cold.

The European or North American, if prudent in the care of his mind and body, can retain his vitality in the temperate climates. Tropical Latin America, at sea level, however, can never become the permanent home of the white man.*

Presbyterian Mission Fields in Latin America.—A closer look at the countries in which our representatives are working will be of interest to our students.

Mexico.—Mexico covers an area of 785,881 square miles and the census returns for 1910 give its population as 15,160,369—a density of 7.7 to the square mile.

Between 1900 and 1910 its population increased almost two millions.

Mexico lies within the tropics but its hot climate is tempered by winds, high mountains, and lofty tablelands

* See exhaustive article by E. H. Huntington in Clark University address, 1913, p. 360.

so that sections of Mexico are most desirable as health resorts on account of the equable temperature.

The products of Mexico are varied and highly useful to mankind. Her fertile areas yield cereals and fruits and her foothills provide grazing for immense herds of cattle. About one sixth of Mexican soil is cultivated.

Her mineral deposits of gold, silver, copper, and petroleum are extensive; exports from her mines in 1910 amounted to almost two hundred million dollars.

Guatemala.—Guatemala has an area of 48,290 square miles and a population of 2,119,165; 43 to the square mile as compared with 29.6 in the United States.

It is a land of mountains, many of which are volcanic. "A land of perpetual spring and inexhaustible soil—such is Guatemala," says one writer. Guatemala City, the capital, lies inland on a high ridge of hills. It is one hundred and ninety miles from Puerto Barrios and sixty miles from San José. Communications with the United States are maintained across the Gulf of Mexico by steamship lines and with Mexico by rail. The coast climate is hot and enervating but, as one rises, he passes through a variety of climates until he reaches Tierra Fria where the elevation is eleven thousand feet and the air is bracing and cold.

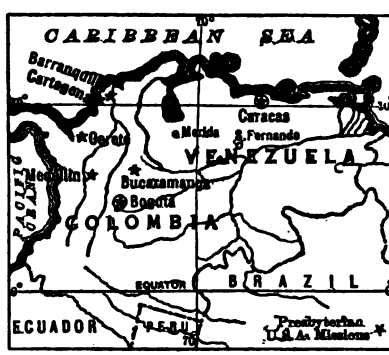
Venezuela.—According to the data furnished by the Director General of the Venezuelan Bureau of Statistics, the country has an area of 393,976 square miles and a population of 2,811,046—less than eight to the square mile.

There are three zones: the extensive plains and river valleys known as the llanos, where pasturage is abundant; the mountain section formed by three ranges; and the dry and healthful tablelands.

Its principal exports are coffee, cacao beans, hides, tobacco, cabinet woods, medicinal plants, and asphaltum.

The climate of Venezuela is balmy and vegetation is luxuriant. Less than ten per cent of Venezuelans are of pure Spanish ancestry. Negro and Indian have blended freely along the coast but the inhabitants of the interior are almost wholly of Indian descent. Venezuela and her sister Colombia are lands where the natives are "fed by gravitation and clothed by sunshine."

Caracas, the capital (seventy-five thousand), is only seven miles as the crow flies from La Guaira, the seaport, but the railway connecting them covers twenty-three miles of track space. Looking up the mountain side from La Guaira one may catch a glimpse of the old fortress mentioned by Charles Kingsley in "Westward Ho" as the prison of "The Rose of Devon." Frequent earthquakes have demolished Caracas.



Colombia.—Colombia has an area of 438,436 square miles and a population of 5,472,604—12.5 to the square mile. In natural resources there is not a richer republic in South America. The tropical lowlands that lie along the coast of the Caribbean are admirable for fruit-raising; the plateaus and mountain regions are fertile tracts for coffee and cocoa plantations; there are wide stretches for grazing and interminable transandean forests where the most valuable woods abound.

The hinterland of Colombia is the rubber-raising district. Her mines produce gold, coal, and iron and there are valuable deposits of petroleum and asphalt.

The land is well-watered and well-drained. Nature

Map of Chile as it First Appeared in Woman's World, November, 1915

has been generous with Colombia but man has been lacking in both energy and invention. Few countries on the earth's surface are more backward than Colombia.

Between the Andes and the two oceans there are a number of valleys drained by the Cauca, Magdalena, and San Francisco rivers. Bogotá, the capital city of one hundred thousand, is nearly five hundred miles from the seacoast and is reached by river steamers. Colombia has less than two hundred miles of railroads, all of which are due to the efforts of foreigners.

Chile.—The Republic of Chile contains 291,500 square miles, its length is 2,627 miles and its width varies from one hundred to two hundred and forty-eight miles. The population is 3,505,317 or twelve per square mile. Its long, narrow strip of land between the mountains and the sea reaches from the tropics to the Antarctic Circle.

There are four zones.

1. From 18°-27° South Latitude—the great nitrate region of Atacama which is sandy and rainless.

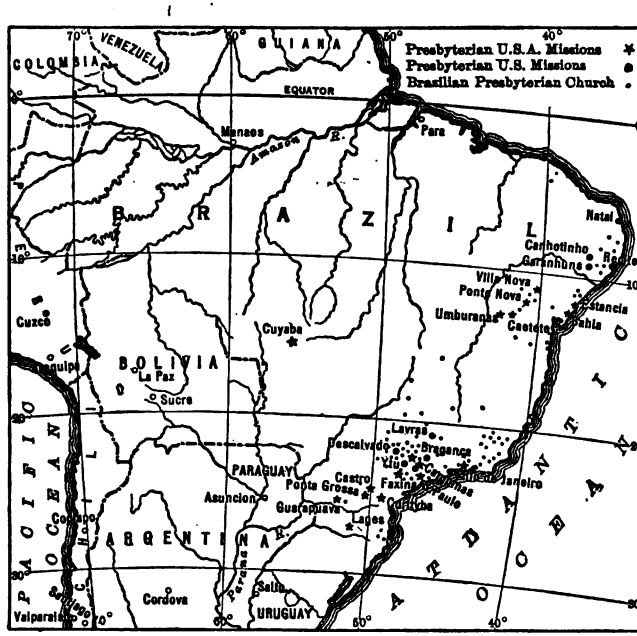
2. From 27°-33° South Latitude—the mineral section which yields copper, silver and iron. Vegetation depends on irrigation.

3. The Agricultural Zone from 33°-42° South Latitude, also known as

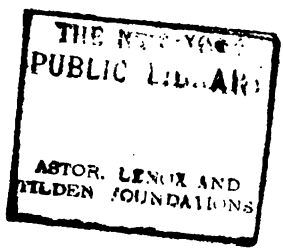
the Central Valley where the land is fertile and well-watered, resembling the Sacramento Valley in California.

4. The Arctic South Coast and Archipelago end of South America where rain is abundant, forests are dense, and the uplands are excellent for pasturing cattle and sheep. The southern end shades off into the canals of Patagonia and the Straits of Magellan where the glacier cataracts have been described as frozen Niagaras.

The north of Chile has a warm, dry climate; the center is temperate and bracing, while that of the south gradually grows damp and cold.



Brazil.—What a mighty empire is Brazil! Its area is 3,218,130 square miles; its population is 24,000,000—7.1 per square mile. It is two hundred thousand square miles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Old Spanish Mine Still Yielding Its Treasure, Cerro de Pasco. Peru

larger than the United States without Alaska. In the interior of Brazil there are two hundred and fifty tribes of Indians speaking almost as many dialects. (The language of Brazil is Portuguese.)

Lying entirely within the tropical and temperate zones, its climate is mild and warm but modified by the river and mountain systems. The extensive stretches and the fertile plains produce all tropical fruits. The forest wealth of Brazil has hardly been tapped and it is said that no other region in the world contains such a variety of useful and ornamental timber and medicinal plants. Coffee, rubber, cacao, and the excellent red dyewood known as "Brazil wood" are the principal articles of export, while cotton, sugar cane, tobacco, *verba mate*, oranges, and other fruits are exported. Iron and manganese mines, and diamond fields are among her treasures.

Mineral Resources.—Good soil, abundant rainfall, and a genial climate must be ranked first among the resources of Latin America. Her mountains, which cover about one third of her area, are surcharged with treasure. Fully one half of the interior has never been explored and the mining engineers have only begun their task.

Bolivia ranks above the Straits Settlements as a producer of tin. Mexico and Peru furnish large deposits of high-grade petroleum. Chile exported nitrate worth one hundred and twenty million dollars in 1913, smelted twenty-five thousand tons of commercially pure copper in a single establishment, and has a mountain of the richest iron ore near Coquimbo which even the Bethlehem Steel Company could not resist. The cobalt tinge runs along whole ranges of scarred hills in Peru and Chile. The old Incas extracted their fabulous riches from mines that are still worked.

Moderate quantities of gold fail to tempt the prospector whose quest is silver or copper. Platinum, the modern precious metal, exists in Colombia where

emeralds also are found. The waters of the blue Caribbean cover fortunes in pearls. Chile boasts of mountains of pure sulphur and coal mines that run far out under the sea. Honduras is the richest in minerals of all the Central American states. The asphalt of our streets once lay at the bottom of pitch-black pools in Venezuela and Trinidad. Travelers to Bolivia are either teachers, merchants, or mining experts. Latin America's mineral supply appears inexhaustibly great.

Forest Wealth.—The forests of Latin America yield a rich variety of valuable and useful woods. Brazil and Costa Rica supply the North American market with mahogany, cedar, rosewood, ebony, lignum-vitæ and other rare materials for fine furniture. There are a hundred species of trees, all of them remarkable for their texture and grain, that are known only to the natives and have never been offered for sale.

Latin America is the richest of all countries in plants and shrubs of commercial worth. Rubber trees are abundant near the headwaters of the Amazon, notably along the Putumayo.

This vegetable gum has become so valuable of late that these regions are as coveted as Golconda. Even the guayule sap, so nearly akin to rubber, has become an article of commerce.

Agrarian.—Europe has set high store upon those vast fertile expanses in Argentina and Uruguay from which she replenishes her larder. Agriculture and grazing are well developed on these pampas—the great granary and forage tract of Latin America.

Argentina has trebled the acreage under cultivation during the last fifteen years. In 1914 there were eighty million sheep pasturing on her uplands and her herds of horses, cattle, goats, mules, hogs, et cetera, numbered 43,612,000.

What Latin America Supplies for Us.—The temporary isolation of central Europe has taught us our dependence on other countries for certain commodities. But blot out Latin America and what items of our daily lives would be touched? Our food, first of all. Coffee would rise to five dollars a pound within a month, because four fifths of the world's supply is raised in Brazil, Guatemala, Costa Rica, Colombia, and Mexico. Brazil is by far the largest coffee planter. She controls the market of the world and raises the Mocha that fills the breakfast room with its rich aroma. In 1914, 11,000,271 sacks of coffee beans left her ports.

We cannot sweeten our morning cup without recalling our debt to the land where the knotted sugar cane nods and sways as the trade winds pass. Cuba's crop of sugar cane is the greatest in the world. Porto Rico also is one vast sugar plantation, ninety-five miles long and forty-five miles broad. The State of Pernambuco, Brazil, has forty-seven sugar factories. Let but the countries around the Spanish Main fail to yield their annual toll, and sugar would become a luxury.

Ecuador, Venezuela, Brazil and Santo Domingo raise the cacao beans that are refined into chocolate and cocoa for us. Guatemala and Nicaragua can offer coffee, sugar, or fruit.

The vegetable silk that looks so like the spinning of worms, is made from the fiber of a Paraguayan plant. Half our buttons once grew on trees in Colombia and Ecuador. Our fabrics are colored with Brazilian dyewoods. Our desserts are flavored with the vanilla pod that drooped over a Mexican or Peruvian plain.

The farmers of Central America, Colombia and Venezuela marvel that so many bananas, pineapples, and breadfruit are consumed in North America. The United Fruit Company, only a generation ago, taught us their value as staple articles of food, organized five states into one vast tropical orchard, and a commercial fleet

into an ocean express service so that the ripe, luscious, pulpy and citrous fruits are only a fortnight distant from the frozen lakes or the bleak prairies of the Northland. What of tobacco? Unholy Smoke! The world's supply of choice leaf is grown around the Caribbean.

Fibrous plants of the hemp family help us tie our bundles and bind our sheaves. From the cinchona bark that grows in Peru and Bolivia, mankind is supplied with that most useful of all drugs—quinine. Bolivian coca plants have given the world cocaine. Medicinal roots and barks grow in profusion in all Latin America.

Chile gave the world its wild potato and still provides the parent stock to keep American and Irish tubers from disease.

Foreign Trade.*—Commerce provides life and growth for all peoples and has been aptly described as "the life-blood of nations." It depends upon natural resources such as we have described, upon the energy and intelligence of men, upon the facilities for shipping, and upon relationships with other parts of the world.

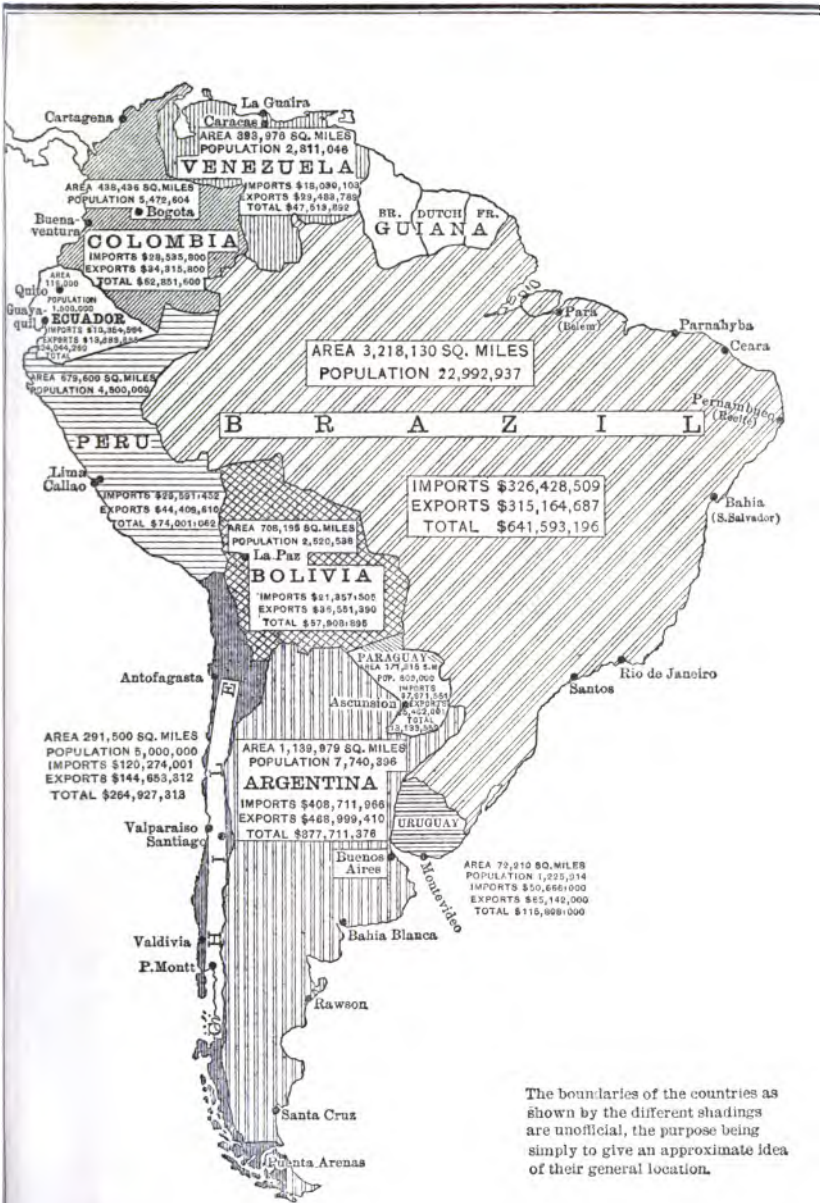
Mild climates do not produce captains of industry and the genius for expansion in barter. The sons of hardier climes, in Latin America as elsewhere, have been obliged to supply much of the initiative, especially in tropical Latin America. They have improved ports and waterways, built docks, railways and refineries; they have created markets and provided ships that scour the seven seas.

In 1913 the exchange of products between Latin America and Great Britain amounted to $640,000,000; Germany, $410,000,000; United States, $800,000,000.

The European War has so affected business with Great Britain and Germany that in 1916 the United States is not only the first trader in Latin America but exports and imports more than all other nations combined.

* Pamphlets distributed free on application by the Pan-American Union, Washington, D. C., supply ample information on these topics.

The boundaries of the countries as shown by the different shadings are unofficial, the purpose being simply to give an approximate idea of their general location.



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Latin America's international trade has increased from $2,000,000,000 to $3,000,000,000 in the last decade.

Great Britain has $4,000,000,000 invested in Latin American securities and her annual dividends amount to $150,000,000.

With the opening of the Panama Canal, west coast trade has been doubled.

If Latin America were cultivated and organized with scientific skill its output and income could be increased tenfold within a generation.

Undeveloped Resources and American Capital.—The United States, as a result of the convulsion across the Atlantic, rises to first rank as a money-lending power. The year 1915 marks the launching of a world-embracing plan for securing markets. The enormous sums of money lying in United States banks ought to be loaned for the benefit of nations that are poorer in capital and equipment but rich in latent resources. Latin America stands ready to welcome and guarantee American investments provided they can be freed from political entanglements. North American bankers have only recently bowed before the inevitable credit system in which Latin Americans have been schooled for a century. The National City Bank of New York City has established branches in Rio de Janeiro, São Paulo, Buenos Aires and aims to serve every important center such as Santiago and Lima.

Latin America as a Friendly Neighbor.—The sixteenth century introduced among our natural brethren the forces that made for separation; the twentieth century opens with a wise and generous program for bringing us together.

Neither Anglo-Saxon nor Latin America can reach its full development without the other. Coöperation, based on mutual respect and trust, has already scored

signal triumphs over prejudice and estrangement. A select group of statesmen in both Americas through the Pan-American Union and other international agencies are resolutely striving to achieve "that ideal, unselfish, fraternal relationship of the American governments and peoples which will give new worth and a permanent, acceptable significance to Pan-American relationship."*

Latin America as a Field for Immigration.—While Latin America includes a trifle more than one fifth of the earth's surface, its population amounts to one twentieth of the inhabitants of the entire globe. It has less than ten persons to the square mile. This sparse distribution has opened the door for endless conjecture as to the capacity of Latin America. Many of the estimates offered are without relation to living conditions. Here are a few culled from the Report of Commission I, Congress of Christian Work, Panama 1916: "If Colombia and Venezuela were as densely populated as Germany in 1910 they would have 265,000,000 souls....If Peru contained the same number per square mile as Japan, its population would be 280,000,000." We must remember, however, that large sections of Latin America are uninhabitable—the mountain ranges, the arid stretches, the miasma-breeding swamps and forests, the sand dunes and the parched tracts with shallow soil. This one fact alters the case for Peru and Venezuela. But there is no reason why Argentina should continue to have only seven people to the square mile or that Chile's population should remain at three million five hundred thousand when she boasts of ninety-five million acres of tillable land. Tiny Salvador is most densely peopled and yet there is room within her borders. Cuba and the Dominican Republic have only fifty persons per square mile whereas they could sustain one hundred, for Porto

* Annals of the American Academy of Political and Social Science, Philadelphia, July, 1914.

Rico already has three hundred and fifty. A century ago Latin America had a population of fifteen million; to-day it is more than five times as great. Calderón, the Peruvian publicist, believes it will contain two hundred and fifty million by the end of this century. Others, giving free rein to their imagination, see Latin America the happy home of a third of the human race; one speculator makes the statement that Latin America can nourish one hundred persons per square kilometer and thus cater to a mass of two billion!

One fact is obvious, namely, that there is more unoccupied territory in Latin America than in any other part of the world accessible to the white man. Mother Earth will feed the natural increase of Latin America and still have room for the emigrant who turns from oppressive burdens at home to seek economic relief in a new land.

Most of the republics have adopted a liberal colonizing policy. About one million immigrants entered in 1913, of whom fifty-five per cent remained. Most of them came from Italy and Spain to Argentina and Brazil.*

A general exodus from Europe is confidently expected after the war; Latin America can accommodate them all. Argentina, southern Brazil, Uruguay and southern Chile could provide homes for a hundred million.

It is too early to forecast events but one may venture to prepare the reader for a tidal wave of immigrants surging against the hospitable shores of Latin America in quest of peaceful homes.

Reasons for the Neglect of Latin America.—Latin America was discovered by Columbus in the fifteenth century; it was rediscovered by North Americans in the twentieth.

* See Report of Commission I, Panama Congress on Christian Work in Latin America.

True, there was occasional intercourse between the leaders of the older and younger republics when they framed their codes and drafted their constitutions, but the two peoples have really never mingled in sympathetic relationship until within the past two decades.

Tourist routes did not include these lands. Most North American travelers met their first Latin American neighbors in Europe and marveled that these unknown countries could produce such delightful specimens of manhood and womanhood.

Major interests in other quarters of the globe had thrown Latin America into eclipse. Schools and colleges treated this portion of the earth's surface in rather perfunctory fashion while the general public frankly avowed or naïvely confessed general ignorance. An outgoing missionary was asked: "In what part of China is Bogotá situated?"

Even the heads of business houses display an innocence that furnishes the richest humor. Some of their errors are quite as costly to themselves as they are amusing to others. They continue to send out large quantities of circulars printed in pure English for their prospective customers. Washboards, clothespins, garbage cans are offered to children of Nature who have lived centuries without them and must first be taught their use.

Until competition became keen in Asia and Africa there was very little thought of trade with the Southern Hemisphere. It was assumed that the people were so poor that they could not afford to purchase sufficient to warrant profits. In the early colonial period Spain had adopted a policy of rigid embargo on all commerce with other countries and many supposed that this restriction had not yet been removed. The clipper ships that returned from the Spanish Main laden with the commerce of the Caribbean had been swept from the seas by the neglect of the United States Government so that communications were only occasional. From 1910 forward

there has been a changed policy. Pan-American commercial and financial conferences are now established institutions.

Statesmen, likewise, paid scant attention to the lands under consideration. The Latin American republics were usually considered as seething masses of benighted peoples among whom intermittent revolutions and unannounced earthquakes kept everybody in helpless conjecture. Diplomatic differences were dismissed as bagatelles until their true significance became known.

Christian workers in both America and Europe held aloof from Latin America for various reasons. The rise of the modern missionary movement was contemporaneous with the birth of these new nations, but the claims of the pagan millions in oriental lands completely overshadowed the demands of an almost unknown region. The supply of recruits was inadequate for the task assumed in India, China, Japan and Mohammedan lands so that only an occasional envoy reached Latin America. Darwin was the only scientist who had courage enough to express his doubt concerning the wisdom of attempting to evangelize the Fuegian Indians yet many men and women were disposed to extend his opinion so as to include many others besides the Fuegians. Darwin afterwards admitted his error of judgment and subscribed to the funds of the South American Missionary Society.

But the strong deterrent to foreign missions in Latin America was the commonly accepted belief that the Latin Americans had no need of the gospel inasmuch as the Roman Catholic Church claimed them all as its members and kept all under its tutelage.

This common view arose from a lack of spiritual concern about others; it was rather an evasive method of facing embarrassments at home and duties abroad. Did not all Latin Americans hear and have the gospel? Was not the Bible open to all kindreds of the earth?

Dare anyone suggest that the Roman Catholic Church is not Christian?

This neglect from which, thank God, both Europe and America are awakening, was caused by failure to realize that to all peoples who live not the life of obedient children of God, Jesus sent his disciples to proclaim a salvation from the damning results of sinful isolation.

As we further inquire into the moral conditions of Latin America we leave it to the reader to determine whether the Latin Americans have brought forth fruits meet for repentance. The Ecumenical Missionary Congress at Edinburgh, 1910, excluded Latin America from its purview. But, providentially, the Panama Congress on Christian Work in Latin America (Feb. 10-20, 1916) marks the beginning of a concerted movement to make amends for the neglect of centuries by focusing the attention and effort of European and American Christians on Latin America.

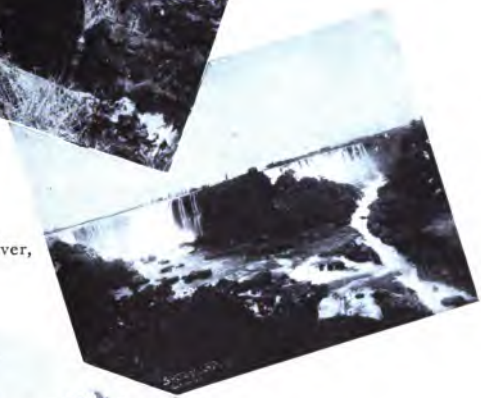
The Rising Tide of Interest in Latin America.—Newspaper comment, current magazine articles, street conversation, travel lectures and official bulletins all show that we have adopted a new attitude respecting Latin America.

Even the winter cruises of the popular agencies have been modified so as to include the Southland. More books have been published on these lands during the past ten years than in the previous century and the list is constantly growing.

Commercial departments have been attached to all the United States Embassies and Legations. Some of our family journals have a special Latin American section. Spanish is becoming more popular as an elective modern language among high-school pupils.

The Panama Canal.—Human interest always quickens when a member of the family goes abroad to engage in a serious enterprise.

Ruined Bridge,
Old Panama



Falls of the Laja River,
Chile

Cabins on the Chagres
River, Panama

Muskmelons. Larger Than Footballs. Five Cents Each. Chile

THE
PUBLI
ASTOR, LENOX AND
TILDEN FOUNDATIONS

In 1903 the Government of the United States purchased five hundred square miles of tropical jungle in Latin America and its location was just two thousand miles south of the city of New York.

On that land she proposed to accomplish, through her gifted sons, the greatest achievement of modern engineering. The task she set for herself was the building of a mammoth ship-canal across the Isthmus. The territory was known as "white man's sepulcher" and her first undertaking was a problem in sanitation. To rid the narrow zone of yellow fever, malaria and cholera was, in many respects, a far greater difficulty than to apply mechanical skill to refractory earth and water. Her success has been so complete that all the world stands amazed in the presence of a colossal accomplishment. Written large over a strip of land forty miles long and ten miles wide are the marks of genius. One dares to assure the reader that the undaunted spirit of the American engineer will finally win over erratic nature. The landslides in Culebra Cut, like all other obstacles, must yield to his iron mastery.

Many families in the United States had friends or relatives engaged on the Canal Zone. Letters to the homeland were like touches of Aladdin's lamp.

On that international waterway the fleets of all the world salute as they pass to their havens north, south, east and west. North and South America have been separated by a narrow stretch of water yet united by a broad bond of brotherhood. The enormous expense involved (four hundred million dollars) carries no reproach with it for it brings a blessing to all the earth and permits future generations to cancel the debt gradually by paying fees to the builders. Meanwhile, the American people are developing a world consciousness, thinking with the international mind, and, stirred from their complacency, preparing to assist overburdened Latin America.

The European War.—The appalling armed struggle which still convulses Europe, a conflict unparalleled in history, has had its direct and indirect effect upon Latin America. Great Britain, France, Germany and Italy have large investments in Latin America and a large part of her foreign trade. The vessels in Latin American ports are almost all European. The sudden suspension of trade and the diverting of capital was keenly felt in the dependent lands. Brazil's coffee market suddenly contracted; Chile's nitrates were locked up in a night; lumbering ceased in Costa Rica; the thousand cheap commodities that formerly arrived in shiploads from Germany and Belgium were no longer available; ocean transport became perilous and costly; and credits were generally suppressed when London, Berlin and Paris ceased to lend.

In their painful plight the Latin American republics could only turn to their strong sister of the North for succor. Had she not been their stanch defender against European confederacies? Did she not bid fair to become the world's banker? Could she not exchange commodities with her sisters?

In the selfsame hour, promoters of trade in North America had been arriving at the solution of this perplexity, but their angle of view was different. Why not use their Canal for intercourse with their nearest neighbors? Was it not logical to assume that Central and South American commerce ought to be diverted to North America? While the nations of Europe were grappling for the spoils of war, should not America aspire after the legitimate rewards of peace and good will?

Thus, one of the secondary results of the imbroglio across the seas has been the knitting together of common interests in the two Americas. And, as nothing heals the wounds of neglect but the salve of communion, we believe that this new partnership marks the dawn of a brighter day for the twenty-one republics.

Trade Expansion.—Statistics are of comparatively little value as a proof that the interchange of products and manufactures has grown enormously since 1914. The figures change with startling rapidity. Some exporters have already quadrupled their shipments and the process is only well begun. Enough has been accomplished to establish the trade currents. When we think of the interlocking interests, the business letters and interviews, the correlated studies, the puzzles of money exchange, the banking service and the personal touch of so many men in both continents, we begin to realize that two continents are strengthening their ties.

Pan-American Union.—"The Pan-American Union is the international organization and office maintained in Washington, D. C., by the twenty-one American republics, as follows: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Salvador, United States, Uruguay and Venezuela. It is devoted to the development and advancement of commerce, friendly intercourse, and good understanding among these countries. It is supported by quotas contributed by each country, based upon the population."

The Hon. John Barrett is Director General and Sr. Francisco Yanes, Assistant Director. Although this bureau of federated interests has not yet completed its first ten years of work, it has kindled more enthusiasm and spread abroad more information in all America than ever could have been accomplished by the republics separately. Its bulletins furnish the most effective propaganda in behalf of international welfare. As an educational agency it is unsurpassed. It has raised the standard of consular service from Cape Cod to Cape Horn. It has promoted larger intercourse among the influential elements of the hemisphere. Statesmen, scholars, editors, lecturers and

business men have journeyed under its guidance with maximum profit. It has organized the great official Pan-American Conferences at Washington (1899-1900), Mexico (1901-1902), Rio de Janeiro (1906) and Buenos Aires (1910) at which many vital questions were frankly and amicably discussed.

Chamber of Commerce and Board of Trade parties have counseled with the Pan-American office before undertaking their expeditions.

It has fomented the study of Romance languages in American universities, furnished detailed and accurate information to a host of colleges, normal and high schools, successfully launched English courses among Latin American universities, and filled newspaper columns and magazines with fascinating reading matter.

It paved the way for that better understanding which culminated in the A. B. C. mediation, when Argentina, Brazil and Chile, through their ambassadors, conferred with the Chief Executive of the United States and interpreted the Latin American attitude toward the civil war in Mexico. For the first time in history, Latin Americans have been treated as equals and colleagues in a continental relation. We have not yet mastered the whole alphabet of Pan-Americanism but we have learned the first three letters. John Barrett says: "We are at the beginning of a great Pan-American era. The next ten years are going to be Pan-American years."

Missionaries and Visitors.—Fearful lest delicate sensibilities might be offended, official documents have omitted all reference to the presence and influence of Protestant missionaries in Latin America. We are not laboring under any such constraint, therefore we need not ignore or suppress plain facts.

There are missionaries (men and women) who live and work in Latin America, whose supreme purpose is

to make Christ and his truth known to every dweller in those lands.

The best attestation of the right and duty of all Christian emissaries is found in the growing evangelical community which now numbers more than 275,000 souls.

Tourists, whose life interests do not exclude spiritual concerns, have again and again declared that the progress and achievements of evangelical missions in Latin America compel more admiration and arouse more optimism than any other phase of Latin American life.

In proportion to their numbers, these missionaries have wielded the widest and most beneficent influence that has come to Latin America. With apostolic zeal and sacrifice, they have preached the everlasting gospel, their only purpose the saving of men, their only reward the approval of their Master and the gratitude of loving disciples. As they tell their plain, unvarnished tale during one of their periodical visits to the homeland, fellow believers in Anglo-Saxon America are stimulated to strengthen the bond that unites all true disciples.

The Christian Point of View.—We have enjoyed a bird's-eye view of that immense territory which geographers have called Latin America. It is as fair and alluring as any land of promise. In its life there beats the elastic pulse of vigorous youth. Europe is its foster mother, North America its neighbor.

Could we but borrow the eye of our Creator and discern his high purpose when he called Latin America into being! And yet—we are the honored sharers of his gracious plans for the happiness of all our fellow men.

Surely something infinitely better than mineral wealth, garnered harvests, or daily food for millions lies within the design of God.

We ought to know the Latin Americans in order that they and we may share his priceless legacy to the household of faith.

The challenge is admirably put in the words of E. C. Colton from the platform of the Panama Congress on Christian Work: "Shall partnership and mutual profit mark business relations while negative criticism, aloofness, suspicion and neglect characterize our relations to one another in the highest concerns of mankind?

"Are nitrate deposits, grain harvests, rubber forests and sugar plantations of more consequence than that for which Jesus Christ lived, died, rose again and ever liveth?"

What is to determine the moral and spiritual destiny of Latin America?

Monuments on Easter Island

The Throne of the Incas

CHAPTER II

THE HERITAGE OF A PEOPLE

The history of Latin America is a chequered scroll, replete with romance and tragedy, so fascinating that the greatest of American historians chose this theme for his masterpiece.

Prehistoric Monuments.—The origin of its earliest people still remains an unsolved problem in ethnology. Much speculation has revolved about the primitive races. The mists of tradition cover all that shadowy period. In the highlands of Peru near Lake Titicaca there are massive relics of a civilization which appeared quite as wonderful to the Incas as it seems to ourselves. At Tiahuanuco and Machepicchu the immense blocks of quarried rock suggest the builders of the Pyramids. The huge, unsightly stone idols on Easter Island, off the Chile coast, might be set up in Alaska without attracting attention. The archæologist need not limit his operations to Egypt and the Euphrates Valley for in various parts of Latin America there are vestiges of a titanic age.*

The striking resemblance between the Latin American Indian types and the Chinese, Japanese and Malays has given rise to a number of clever theories which many hold though none can prove. After all, the chief message of those dim years is the antiquity of man as a rational being with powers to reach upward after truth and life.

Ancient Grandeur.—Of the Aztec, Toltec, Maya and Inca civilizations we have more enduring monuments and clearer records. Europe and the United States have provided at least ten standard works on this theme.†

* Consult Hiram Bingham, "Across South America."
† See Appendix A.

Prescott's histories afford us a fair idea of the ruling passions that dominated the men of that epoch. He says: "The Inca government was theocratic, paternal, socialistic. Then, as to-day, the Indians dwelt in huts of sun-dried bricks or reeds; the king and his gods in palaces of stone." There was an impassable gulf between the ruler and the ruled. The monarch and the nobility, by divine right, claimed the toil of multitudes. Their religion was a nature cult mingled with fetishism, their priesthood a superior class, their religious feasts wild orgies and their votive offerings a costly bribe to their deities.

The legends, superstitions and customs of early Latin America prove the spiritual kinship that obtained among our forefathers whether Norse, Teuton, Celtic, Latin or Indian.

The Home of the Indian.—But the fundamental truth that must be kept as a background for our study is the fact that the basic stock of Latin America was pure Indian. When Columbus first set eyes on them there must have been at least sixty million within the region we now describe. Millions of them still remain unchanged and untamed amid their wild surroundings. Others have been only superficially affected by their contact with other races. The Yaquis of Mexico, the San Blas of Colombia and the Guaranis of Paraguay still retain their savage ferocity.

The Quechuas and Aymarás of Peru and Bolivia, though yoked to modern surroundings, still display a fiery gleam of the eye and would troop hilariously to the gilded Temple of the Sun, were it restored. Hidden away in the shadows of Amazonian forests are uncounted tribes so truculent and fierce that the white man lets them severely alone lest a cloud of poisoned arrows be his greeting. Some of them are said to be cannibals.

Tribal warfare was common among them. Neither Cortes nor Pizarro could have conquered vast empires

had they not taken advantage of feuds to win allies for their raids.

The fortunes of war gave ascendancy to the stronger groups under wise chieftainship. An era of peace brought advance in art and improvement in government until an empire like that of the Incas embraced a close organization of ten million. They had their national Capitol, their central temple, causeways, bridges and canals. They cultivated their whole domain with scientific skill and easily extended their borders by diplomacy. The Manco Capac, their emperor, whose heavenly descent none dared question, was the Solomon of his day.

Since labor was abundant and cheap because it was impressed,* extensive public works were made possible. The laborers toiled up the steep mountain sides under a broiling sun with baskets of earth to build terraces and irrigation ditches which doubled the production of the soil.

Varying Types.—Except for military purposes the Araucanians had no organization. The Chibchas of Colombia excelled in the arts of peace and were the most scholarly of the tribes in South America, but the Caras of Ecuador were a restless, warlike tribe most of whom remain unassimilated to the present day.

Until the end of the fifteenth century neitner a white man nor a black man had ever set foot among the inhabitants of Latin America. The sons of her soil were aborigines in stages of development varying from rude savagery and barbarism to civilization.

The Pure Indian Basis of Latin America.—A large number of modern Latin Americans mildly protest

* The "mita" or forced day labor by large groups still survives as a custom in Peru. The mayor of a town can not only demand the work of a gang of unpaid laborers but can compel them to furnish their own food as well.

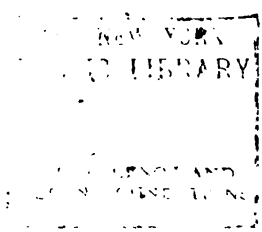
against the prominence that is sometimes attached to their pedigree. So much has been said and written about the bad Indian and so little about the good Indian that they fear the implications.

But Indian blood is no bar sinister. Mexico is not averse to the enjoyment of independence because it was achieved through the leadership of an Indian. The Chilian has every reason to be proud of his indomitable Araucanian ancestors.

A century of education has produced wondrous uplift of aboriginal tribes. There is a living fountain of virtue in their blood especially if it be kept unmixed. The untutored savage is not a criminal; he develops his worst side in contact with the vices of other peoples. David Brainerd, William Penn, Bishop Whipple as well as the Spanish Las Casas and the Portuguese Anchieta pay high tributes to the Indian as they found him in his native haunts with his savage nature unvitiated. Enough successful work has been done in our homeland to prove that many tribes and individuals respond nobly to the touch of sympathy and the appeal of wisdom. Beneath their dusky bosoms beat true hearts. The copper-colored rover is neither the idealized hero of Fenimore Cooper nor the caricature painted by an unscrupulous trader.

He is virile, brave to recklessness, dignified and impassive before disaster, fierce and implacable in his wrath, patient under burdens, treacherous to his foes, loyal to his friends, with a robust sense of justice that makes him scowl and writhe under tyranny. Pure-blooded Indians have risen to the highest posts in the lands where their forefathers rallied painted warriors with piercing battle cries. While courtesy demands that we guard our references and cast no stones, we cannot away with the fact that the strongest strain in Latin American blood is Indian. What our own progenitors were in the sixteenth century ought to keep us both humble and

Map Showing Original Location of the Indian Races or Stocks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fair-minded. The foulest crimes perpetrated on Latin American soil were not the work of the Indian.

In the Report of Commission I of the Panama Congress we find the following rough estimate of the present population of Latin America:

Whites	18,000,000
Indians	17,000,000
Negroes	6,000,000
Mixed White and Indian	30,000,000
Mixed White and Negro	8,000,000
Mixed Negro and Indian	700,000
East Indian, Japanese and Chinese	300,000
	80,000,000

While these figures are devoid of scientific accuracy, they represent the calculations of men who have studied the situation closely and have been obliged to supply the information that census returns fail to give.

We cite them here to show the wide diffusion of Indian blood among Latin Americans of to-day.

The Coming of the White Man.—The discovery of North America by Europeans ushered in a period of growth and improvement for the whole continent; the three centuries following the landing of Columbus in Salvador are marked by massacre, rapine and heartless abuse of the Indian. "In the sixteenth century the Spanish race conquered the various kingdoms of America. It founded new societies, destroyed ancient empires, and created cities in the wilderness; and in the following century it made innumerable laws and sent forth many warlike expeditions. Between one period and the next —the rude epic of conquest and the tame existence of the civilized colonies—a strange contrast is to be observed.

"In the first period cupidity may be said to be the *deus ex machina* of the great epic acted by the conquerors;

there is bloody and barbarous conflict with the unknown territory, the hostile Indians, the mysterious forests, the enormous rivers and the desert that swallows whole legions. This marvelous age is followed, in the silent cities, by a monotonous, pious, puerile existence.

"Exhausted by heroism, the race declines, mingles itself with the Indians, imports black slaves from Africa, and obeys its inquisitors and viceroys. Gray and unrelieved is this period, known as 'The Colony' for the unstable societies of America reflect the life of Spain; while the first, that of the Conquest, is an age of greed and bloodshed, in which the impetuous adventurers of the Peninsula roam from Mexico to Patagonia, realizing, in the words of de Heredia's sonnet, their 'brutal and heroic dream.' "*

Partition of Territory.—On the return of Columbus to Spain after his portentous discovery, Pope Alexander VI (a Spaniard by birth) issued a bull dated May 3, 1493, whereby all the lands discovered or discoverable in the New World should be divided between Spain and Portugal. A line of demarcation was drawn one hundred leagues (three hundred miles) west of the Azores; all the heathen lands to the east of that meridian were to belong to the king of Portugal and all to the west fell to the king of Spain.† Navigators and adventurers swarmed westward; within ten years the West Indies and the Atlantic coast line from Mexico to the River Plate were touched, and Portuguese sailors had drifted to the shores of Brazil. Although Portugal claimed Brazil she was too busy developing trade with India to allow her sons to colonize it, consequently the settlement of Latin America fell largely into the hands of Spain. From Hispaniola (Haiti), colonization extended to Cuba, Venezuela, Costa Rica and Nicaragua. Later, when the center

* F. Garcia Calderon, "Latin America," p. 45.
† This was afterwards modified by the Convention of Tordecillas and drawn three hundred and seventy leagues west of the Cape de Verde Islands.

of operations was transferred to Panama (1519), after Balboa's discovery of the Pacific, expeditions penetrated into the interior of Colombia (1536).

Seizure of Mexico.—Scouting parties reported to the Spaniards on the Aztec Empire in Central Mexico. Hernando Cortes with five hundred and fifty-three soldiers of fortune as daring as himself boldly invaded this domain in 1519 and by a shrewd combination of valor, strategy, espionage, and cruelty wrested the scepter from Montezuma's grasp. In 1521 the Aztec Empire fell to Spain. Following his advantage, in 1525 Cortes extended his conquest to the lands now known as Guatemala, Honduras and Salvador. Truthfully did he exclaim to his ungrateful monarch: "I am the man who has given your Majesty as many provinces as your ancestors left you cities."

Conquest of Peru.—A few years later, Indians from the interior brought startling tales of another realm quite as great and glorious as the Aztec Empire. They vaguely hinted that the dominions of the Incas quite surpassed anything known.

Fired by this dream, a small party of three hundred and ten freebooters decided to brave all dangers and march south to explore and conquer. Their captain was Francisco Pizarro, who had been a swineherd in Extremadura in northwestern Spain, a friend of Balboa, and as hardy an adventurer as ever risked his destiny on the point of a sword. Leaving Panama in 1531 they worked their way southward, at times by sea, at times by land; and, overcoming obstacles that would have daunted most brave spirits, they finally reached the broad roadway that led to the heart of the Inca kingdom.

After a series of fierce assaults in which they were aided by their horses, their firearms, their armor and, most of all, by the superstition of the Inca soldiers, they stormed

the citadel of Cuzco, took the sacred Atahualpa captive, and, after demanding the highest ransom ever paid in precious metal for a human life, foully betrayed their pledge and slew their hostage.

The year 1532 found Pizarro in complete possession of Peru, directing the campaigns of his lieutenants who subdued the outlying portions of the vast Inca empire so that Ecuador on the north, Bolivia on the east and Chile on the south had all fallen to his arms by 1540.

Twenty years later colonies had been established in Paraguay and the La Plata region so that the subjugation of New Spain was complete.

Character and Motives of the Conquistadors.—The men who conquered this vast kingdom were strangers to knightly honor. They were rude champions of might and products of their own time. They spared not, they wept not, they paused not until their enemies groveled at their feet. They represented the Crusading chivalry of Spain no more than an outlaw embodies his country's best traditions. Glutted with gore, surfeited with plunder, intoxicated with power and jaded with bestiality they weakened and sank amid the ruin of a people they had shackled. In the largest of over-sea colonial empires, and in the face of the largest opportunity ever granted to a race of victors, their moral failure appears all the more lamentable.

Some one has summarized their motives in the words: "gold, glory and gospel." They longed after treasure, thirsted for fame and were upborne by the firm belief that their triumphs were to be further glorified by the conversion of pagan hordes to the most holy and apostolic Roman Catholic faith. Priests and monks accompanied every expedition, ministered to the spiritual needs of these doughty saints militant and straightway introduced the religion of papal Spain.

Colonizing Policies.—These were the days when Spain reached the zenith of her splendor, "When Spain moved, the world trembled." Yet Philip II, in spite of his unchallenged supremacy on land and sea, found it impossible to supply the new possessions with wise rulers and had to content himself with the best that his court afforded. But he proceeded to organize military occupation, and founded the viceroyalties of Peru, Buenos Aires and the Council of the Indies. He transplanted all the machinery of Spanish Government and State religion to new Spain, and, ere he finished his reign, had shaped Spain's colonial policy.

He concentrated all power in the throne, restricted all privilege to the conquerors, allowed the Church to exercise complete control in all spiritual affairs and regarded his vanquished subjects as a mass of human resources to be exploited at will.

Portugal, although less rigid in her colonial administration, insisted on an absolute monarch and an absolute church that would safeguard the individual against a foreign foe or an alien faith. But discipline by Spain was ironclad, foreign officials were held to strict account by the home government and an intricate system of checking corruption and misrule was devised by which the foreign secretaries could "learn the truth by listening to liars."

Minute instructions were furnished to all civil and military officials abroad, martinets were set over departments, full reports were exacted periodically, and the sword of Damocles was suspended over every head. The Latin intrepidity of the Conquest was speedily followed by the Latin genius for thorough organization from an imperial center.

The four viceroyalties of Peru, New Granada, La Plata and New Spain were divided into *audiencias*, called captaincies in Brazil. They were vast grants of land that conferred upon the captain all the prerogatives of

a feudal lord in medieval Europe. Here began the vicious system of land tenure that still hampers the progress of Latin America and so stands in the way of real democracy and a middle class. The captain general might be compared to the seignior of New France or to the governor of a large state.

Under him were constituted the *gobernadores* and *alcaldes*. Local government was further subdivided and supervised through the appointment of intendants over smaller provincial territories.

The *cabildo* or "ayuntamiento" was the municipal or county Council while the highest tribunal in the colonies was the Real Audiencia or Royal Advisory Court. That the governed peoples should have any voice in their rule was never dreamed until two centuries later.

Church Foundations.—His "most Catholic Majesty" Philip of Spain, Royal Patron of the Church at home and abroad, adopted measures that would extend the Latin faith to the uttermost bounds of his over-sea territory. He understood fully what a mastery over a nation's life can be gained through the sacerdotal office. The priests and nuns touched the conquered peoples at the fount of life and controlled the springs of conduct. Hence he was liberal in his grants of land to the Orders, and placed no restrictions upon their power provided they helped to assimilate the masses of pagans and did not interfere with government and revenue. His successors were no less zealous in favoring the national Church. The vision of Augustine seemed realized in that procession of myriads crowding to the altars of Catholicism. Able clergy were selected for service abroad and effort was made to amalgamate the activities of governors and ecclesiastics. Spanish priests (*curas*) were provided for the civil and military officials while catechists and missionaries carried their propaganda to the Indians and those of mixed blood. The Dominicans labored heroically

for missionary conquests among the scattered tribes in the interior, the Franciscans and Jesuits usually ministered to the organized churches.

Early Roman Catholic Missionaries.—"The Franciscans were the first to follow the discovery, a band of twelve under Bernardo Boil reaching Haiti as early as 1493, where one of them, Marchena, the friend of Columbus, built the first church in the New World. Three Flemish brothers, led by Pedro de Gante, preceded in Mexico the great Franciscan, Valencia, who with his apostolic retinue, landing at Vera Cruz, toiled barefoot to the Capitol, where he was officially recognized by Cortes in 1524. The Dominicans were established in Santo Domingo as early as 1510. Two of their leaders, Pedro de Cordoba and Juan Garces were the pioneers in what is now Venezuela. There they built the first monastery and celebrated the first mass in South America in 1513, and suffered martyrdom through Indian vengeance stirred up by the violent treachery of Spanish pearl-fishers."*

"Like the 'conquistadores' the Spanish clergy had three motives in dealing with the natives. These may be summed up in 'destruction, construction and instruction.' "†

To many of these heroic pioneers no words of praise are misapplied. They counted not their lives dear unto themselves, as they faced famine, disease, privation, persecution and martyrdom. With the accommodating genius of their Church they speedily adapted its doctrines, rites and symbols to fit the religious experience and tradition of the fetish worshipers and polytheists. This process evolved a type of Catholicism which, in some of its teachings and many of its practices, is quite distinct from Roman Catholicism in modern Europe and the United States.

* Francisco Lopez de Gomara, "Historia General de las Indias," p. 337.
† Shepherd, "Latin America," p. 53.

But the essential feature of Roman Catholicism—absolutism—was not lacking. "Unless one has over them all authority, he has none," wrote an ecclesiastic, "and if they are not held under and subjected, they cannot be held in subjection at all."

By appealing to the credulity of the superstitious natives, admitting their youths to the priesthood, canonizing their heroes and heroines and organizing popular feasts, the clergy were able to accomplish their mission without resorting to force (which was not permitted by the military authorities).

Conversion of the Indians.—Whole tribes were led into the faith and governed like outdoor convents. The Indians came in large numbers to the "entries," "conquests of souls," and "reductions." Their tame submission may have been gratifying to their spiritual rulers but, as a shrewd student remarks: "For whatever they received they paid in the sacrifice of their liberty, their individuality and their initiative."

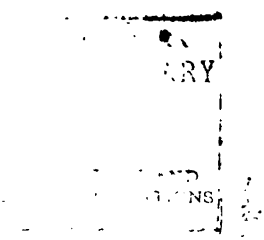
Later, when the Inquisition was installed in Lima and the iniquities of Torquemada were extended in the *autos-da-fé* that stained American soil, the iron grasp of Rome tightened on the whole of Latin America where its grip on the faithful is still too strong for kindness.

Latin America, Roman Catholic.—By the end of the eighteenth century the new dominions were provided with all the machinery of a monopolizing hierarchy. Cathedrals, churches, chapels, monasteries, nunneries, asylums, hospitals and orphanages covered all the land; the jeweled miter of the archbishop flashed in the processions of every capital; the cassock of the priest, the cowl of the monk and the veil of the nun were common sights in all the towns and villages.

The second guiding fact to keep before us is the all-pervading religious influence of Roman Catholicism in

Araucanian Indians, South Chile.

Descendants of the Inca Indians in Peru and Bolivia



Latin America. It is the strongest link with colonial days. Peninsular supremacy afterwards ceased but Romish domination remained. It will persist for a long time. Even after Church and State shall have been separated (Brazil's example will be followed by her sister states sooner or later) the memorials of Roman Catholicism will be found deeply rooted in the subsoil of these nations for the trends of thought and action which Roman Catholicism inculcated are a part of their subconscious life.

Three Centuries of Iberian Rule.—To appraise all the factors in this new régime and write a fair and candid estimate of its value to mankind is both a delicate and a difficult task.

Spain and Portugal found a fair field for sublimated despotism in these broad possessions across the sea. "The masterful whites simply climbed upon the backs of the natives and exploited them."* Tribal government gave way to monarchy and officialdom. Perhaps the worst feature introduced by the European bureaucrats was the "insolence of office" and the arrogant contempt for a vanquished and tributary race. But oppressive rigor and shameless abuse of privilege brought their own corrective and finally ousted the last henchman of Spain. Latin America was only a quarter of a century behind North America in obtaining her political independence.

Unquestionably, Spain and Portugal lifted the colonies to a higher national plane; they transformed the untutored savage into a unit of civilization. "To say nothing of the civilized system of jurisprudence, the letters and the religion which have made the peoples of the continent members of the great Western European family, the introduction of new and valuable animals, grains, and fruits raised the level of average well-being among the surviving

* E. A. Ross, "South of Panama," Preface.

inhabitants. Horses, asses, sheep, goats, pigs, chickens, pigeons, wheat, barley, oats, rice, olives, grapes, oranges, sugar cane, apples, peaches and related fruits, and even the banana and cocoa palm were introduced by the Spaniards."*

But the relentless severity of their rule decimated the population. The Putumayo atrocities of our own day are but a faint suggestion of that tragic epoch when the taskmaster's scourge lashed the bare backs of Indian slaves in mines, on mountains, rivers and plantations. Of ten million Inca Indians only two million lived through the first century of serfdom.

Champions of the Slave.—Amid the horrors of this dark age, the Roman Catholic clergy are thrown into relief as ministers of mercy and agents of progress. Many of them were moved with deep pity as they witnessed the barbarities practiced upon the defenseless aborigines. Las Casas wrote a vigorous protest to the court at Madrid. But the friars often proceeded with better intent than judgment. To relieve the pressure on the red man they introduced the black man into Latin America; to extend the faith among stubborn tribes they did not balk at persecution.

First Schools.—They obliterated almost all the culture of the Aztecs, Mayas, Toltecs and Incas in the first fury of iconoclasm but proceeded at once to found their schools in the larger centers for the training of selected youth. The Jesuit discipline was applied to the classes through education; the masses were given occasional instruction in the doctrines of the Church on Sundays. Twelve universities were founded during the colonial period, six of them before the organization of Harvard (1636). The first and largest of these were the Royal and Pontifical University of St. Paul in Mexico,

* Thomas C. Dawson, "South American Republics."

and the Greater University of San Marcos in Lima—both established by royal decree in 1551.

Religious Press.—The first printing press in the New World was set up at Mexico in 1535 by the Church authorities and its first publication was a tract entitled "A Spiritual Ladder to Reach Heaven." In 1584 they published a catechism in the Quechua and Aymará dialects.

The monks were the scientists, historians, authors, artists and teachers of their day. Their aim was to train and perpetuate the ruling class of prelates, lawyers, doctors, scribes, schoolmasters and civil servants who fitted neatly into a cut-and-dried system. Brazil was more backward in such matters but the Jesuits had a number of monastic schools, of which their college at Bahia was the most famous.

Christian Elements Contributed by the Roman Catholic Church.—The foundations of a new faith in a new land were laid before the mother Church was shaken to its base by the Reformation. The Spanish Church which converted the Indian was the corrupt and error-ridden medieval body that had forsaken its Bible to cover over the truth with tradition and cunning invention. The Latin American Church was kept in complete isolation; not even the purifying tides of the Counter-Reformation ever reached her sons.

Consequently, without design, the Church of Latin America has preserved for us the salient features of the Roman Catholic Church of the Middle Ages. Until the evangelical preacher appeared, most Latin Americans knew nothing of that mighty upheaval that had convulsed Christendom and set it forward by turning its gaze backward and upward.

Nevertheless, if we analyze the crude dogma of that Latin American Church and study the common observ-

ances of its members, what residual germs of truth do we find?

The cardinal Christian truths, as commonly believed and taught at that time, adapted to the child-mind of a primitive people and applied to their simple daily living are all there—the Trinity, sin, atonement, salvation, holiness of heart and mind, the divine Redeemer, the sanctifying Spirit, the Kingdom of God and the union of believers in a mystical body. The stately hymnology which we cherish and the saintliness which we revere in Bernard, St. Thomas and St. Francis came in music and in sermon.

The theocracy of the Incas gave way to the authority of God through his servants and bloody rites were superseded by the thousand acts of devotion which translated reverence and petition into fixed habits.

All over Latin America, wherever we trace the footsteps of that Church which sought to evangelize the pagan hordes, we find at least the Christian conception of life.

What does exist in conjunction with it and in spite of it will be further discussed. Ere we pass on, a sense of justice bids us pause to praise the fortitude, sincerity, diligence and perseverance of the men who first brought the rudimentary knowledge of Christ and the Bible to Latin America.

The Dawn of the Nineteenth Century in Latin America.—Let us sketch, in rapid outline, the course of events that culminate in the revolt of an entire continent against its political lords. The Spanish and Portuguese nobles and grandees degenerated in the colonies where a servile race bowed to their lightest wish. In spite of losses to the English, the French and the Dutch (Trinidad, Barbadoes, Honduras, Haiti and Guiana) and in defiance of the bold buccaneers that sailed the Spanish Main, Spain and Portugal had retained their hold on all their transatlantic colonies. But misrule was reaching the straining

point everywhere. The comparatively few whites had intermarried with the Indian women and their numerous progeny had arisen to withstand the political and social injustice that galled them to desperation. The "mestizos" and *criollos* far outnumbered the original stock and chafed under the yoke of implied inferiority. Liberty tugged hard at the leash of authority. The Indians had already triumphed over the Spaniards and Portuguese by gradually absorbing them into their blood. To rid themselves of tyrant rule and thus complete their victory was the supreme wish of the victims. Beyond emancipation they never carried their thought for so great an idea filled their mental horizon.

In our own times, the love of freedom is the one outstanding common ideal that marks the kinship of the two Americas. A century ago it was the only point of resemblance. Colonial mismanagement in each case fanned the flame of discontent.

The Rise of Republicanism in Europe.—Both they and we owe the inspiration of self-government to a common source. It was not enough that there should be a healthy recoil from oppression. Some new principle and program of human government must supplant the time-honored monarchies. Europe, fertile soil for reform, furnished the seed that has germinated in many strange climes.

The Renaissance aroused men from their intellectual torpor and the awakening could never have stopped short of the Reformation while men retained their religious interest. Although the father of the French Revolution has never been clearly identified, that movement had many sponsors and ancestors. Undoubtedly the republican institutions of John Calvin at Geneva exercised a marked constructive effect after the carnage had ceased in Paris. But fire was kindled and fuel supplied by writers such as Lamartine, Rousseau, Voltaire and

Montesquieu. Nothing spreads so fast or penetrates so far as a dynamic idea. The North American colonies had declared themselves independent in 1776 and the verdict of arms had been given in their favor. The watchwords of the French Revolution, "Liberty, Equality, Fraternity" became passwords among the advanced thinkers of Latin America who had broken through the blockade which Spain sought to throw around her children by suppressing the circulation of all literature from Europe and the United States.

The Fathers of Latin American Independence.—The able pamphleteers, Francisco Miranda (1752-1816) and Antonio Nariño, spread the doctrines of freedom among all the thinking classes from Mexico to Chile. These men of thought were the heralds of the men of action whose puissant swords soon won the coveted freedom for their fellow men.

Simon Bolivar, José de San Martin, Bernardo O'Higgins, Hidalgo, Morelos, Juarez and Sucre are names enshrined in the hearts of all Latin Americans.*

They were aided by sympathizers within the Royalist ranks, encouraged by the sympathy and aid of both Great Britain and the United States and favored by the lessened resistance of Spain on account of the Peninsular War then waged against Napoleon. Events conspired to turn the tide of battle in favor of the patriots. Hidalgo declared the independence of Mexico in 1810; in 1826 eight sovereign states had been erected. They were: The United Mexican States, the Central American Federation, Great Colombia (which included Colombia and Venezuela), the United Provinces of the River Plate (Argentina and Uruguay), Paraguay, Peru, Bolivia, and Chile. Of the Spanish American republics Cuba, Porto Rico and Panama have been emancipated within our generation.

* See Appendix B.

Falls of the Santa Maria in Iguassú River, Between

The United States of Brazil.—The same boon was obtained in Portuguese America but by quite another series of events. Colonial administration in Brazil was marked by the same restrictions on trade, the same despotic methods and the same high-handed favoritism of the few. The colony had been divided into the Northern and Southern provinces but traffic between the two portions was not allowed. Just as Great Britain conceded to Canada without bloodshed what the seaboard colonies had won from her by rebellion, so Portugal resolved on a policy of leniency and liberality with the Brazilians. The occupation of Portugal by the French army in 1807 compelled the fugitive royal family and court to make Brazil their safe retreat. João (John VI) was able to see flagrant abuses with his own eyes and hear with his own ears the grievances of his Brazilian subjects. The result was that he introduced a number of reform measures and raised Brazil to coördinate rank with the pigmy kingdom on the banks of the Tagus. When the way was open for his return in 1821 he left his second son, Dom Pedro, regent. The ambitious prince, afterwards Dom Pedro I, saw his opportunity to rise on the tide of popular clamor for separation from the mother country when the Portuguese Court demanded that Brazil return to her former status. Accordingly in 1822 he anticipated the demands of the people by sounding his cry "Independence or Death" and offering himself to them as Emperor of Brazil. Dom Pedro of the House of Braganza gave Brazil a liberal constitution but was obliged to abdicate in favor of his son, Dom Pedro II.

Had Brazil decided to remain monarchical there is no doubt that Dom Pedro II would have been an acceptable ruler but the pressure of exultant republicanism all over the continent was too strong.

From the date of his majority, 1841, until 1889 he reigned, but was forced to resign when Brazil was declared a republic and the royal family were "requested"

to seek residence outside the borders of their old colony.

Federation or Autonomous States?—The patriots addressed themselves seriously to the herculean task of making stable, autonomous nations out of a mass of slaves whose blood was mixed in many states with that of the rapidly multiplying negro.

There was a strong conservative tendency in many of the leaders of the nascent republics. Whatever was serviceable in the Spanish and Portuguese systems and not subversive of popular control, they retained until they could devise something better. Bolivar was in favor of a zollverein of all the liberated states but San Martin successfully combated the idea and carried the principle of separate, self-governing republics.

Great faith and brave hearts had the generals of the reconstruction period. They had to set forth in an untried craft upon an unknown sea. The one unifying national bond was a lusty patriotism. But their treasuries were empty, their population scattered over large expanses, their foreign commerce undeveloped. Law and order were not yet restored in all the outlying districts, bandits roved along the intersecting paths for there were few public roads. Everything was in the experimental and embryonic stage. The bulk of the people were ignorant, poor and tumultuous.

The incubus of three centuries of slavery was a heavy clog on progress. In theory the state was to be supreme but her rivals were not yet suppressed. The *Caudillo*, or military leader, kept this new society in turmoil. In 1828 Uruguay secured its independence of Brazil. Between 1829 and 1831 Colombia broke up into three factions and finally settled down between the two new republics of Venezuela and Ecuador. From 1838 to 1847 the Central Americans disputed over their boundaries so that the original Federation was eventually divi-

ded into the five little republics of Costa Rica, Nicaragua, Salvador, Honduras and Guatemala.

Wise leaders proceeded with caution in Chile so that she has not altered the Constitution adopted in 1833 nor lost any of her territory.

Drafting of Constitutions.—Constitutions patterned after that of the United States were adopted by all. The Latin-European law and Church were taken over without more ado.

They had been woven into the very life of the Colony and any attempt to separate them would have resulted in laceration. Moreover, there was no masterful spirit who could offer a more excellent way. The Church had in the main been an ally of the aristocratic Royalist party but, true to its genius, it swerved in its allegiance just in time to be swept into power on the rising wave of nationalism. It adroitly managed to insert into the constitution of each new state a clause which made the Roman Catholic Apostolic the official church and excluded all others. The first blow struck against freedom in the land of the free was the deed of intolerant clericals who could not miss the chance of seizing temporal power. The Church also contrived to shape the immigration policies, and exclude all entries from Protestant Europe.

Many economic fallacies as well were foisted upon these helpless republics. The idolized military chiefs who were thrust into office were not as skillful in court as they had been in camp. Political science had not been studied by these knights of the lance and saber so that Latin America bears occasional evidence that European texts on such subjects were sadly misapplied. "We are the dupes of Adam Smith. He ought to have written 'The Poverty of Nations' for Latin America!" protested a South American senator. Good government means the perfect accord between a people and a good code of laws; the regulations

that fitted other countries were copied with startling consequences in some of the states.

These governments were confronted with an undertaking far more intricate than the reorganization of New England.

Contrast with Anglo-Saxon Beginnings in America.—Enough has been outlined to suggest the radical differences between the colony in Anglo-Saxon and Latin America. The former was the outgrowth from a good beginning; the latter, to quote from Professor Ross, was "the victim of a bad start."* The exodus from England in the sixteenth century was a religious movement. The Pilgrims and the Puritans sought a new land where liberty of conscience and of speech might compensate them amid the dangers and privations of a pioneer existence. They brought their wives and little ones with them and founded homes that have been the models of a continent. They perpetuated on American soil the free institutions of their mother country. They brought the Bible with them, built meeting places everywhere and wove the teachings of Jesus into the warp and woof of their lives. They developed great men and women in their small schools. They drove the Indians back into the wilderness or made treaties of peace with them but did not attempt to assimilate them by intermarriage. Among them brotherly love was strong and community interest paramount. Intercourse with Europe and trade were fostered. They left behind them the monarch, the priest, and the browbeating landlord; in their sturdy strength, grappling with the rigors of a cold climate, they wrought out a commonwealth in which liberty was regnant and Christianity supreme.

What a vivid contrast is presented in the darker picture of Latin American occupation!

The mad rush from Spain and Portugal was impelled

* E. A. Ross, "South of Panama," Preface.

by the craving after gold, fame and adventure. They came on the wings of the wind—bands of reckless rovers without wives or children. These freebooters never entertained a serious thought about the high concerns of the soul though they enjoyed the sanctions of a religion of showy form and relentless force in which gross immorality and merciless cruelty were no bar to orthodoxy. They dealt lightly with their pledged word and regarded neither the right of man nor the honor of woman. What treasure they captured became a withering curse to the spoilers. The Iberian overlords sought to debase the Indian by forced marriage and slavery; by the selfsame process the whites were devitalized and submerged.

The sword seemed mightier than the pen to these bandits; later, ignorance strangled New Spain. They paved the way for an absolutist monarchy which rolled up grievances untold. They took everything, they gave back little that ennobled. In the mild, enervating climate of the New World they languished. They brought with them no high ideal, no Bible; they founded few honorable families; they contributed almost nothing Christian in thought or example. Their partners, the clergy, added to the burden by imposing upon the helpless peoples the absolutist religion of a proud and persecuting race.

Why did God permit such outrages? Reverse history; imagine William Penn in Peru and Pizarro in Philadelphia. What, then, might have been your lot and mine?

CHAPTER III

LATIN AMERICA TO-DAY

Modern Latin America is the product of a century of republican institutions that followed three centuries of foreign exploitation. To give the student a general view of political, economic, social, and religious organization, we offer a few vignettes of what one sees in Latin America in the beginning of the twentieth century. Concrete illustrations are more numerous from the lands where Presbyterian missionaries are at work, viz., Mexico, Guatemala, Venezuela, Colombia, Brazil and Chile.

Instability of Governments.—In some of the republics, progress has been rapid and uninterrupted since they gained their freedom. In others, tribal factions and political plots have threatened cohesion. The insurrectionary spirit dies hard among Latin Americans for they seem to have a genius for disintegration and a weakness for dictators. Many disturbances have been fomented by outsiders. The pretexts for family quarrels seem trivial and ridiculous to North Americans until they interpret them as real issues in the lives of struggling men.

When we remember their antecedents, and recall how little preparation for self-government some of these people have enjoyed, we cease to marvel that revolutions are chronic in some sections.

As a rule, the semicivilized Indian is the most restless and seditious. Where he has been incorporated into the common blood as in Chile, Bolivia, Colombia, Ecuador and Peru, the situation is easier to control. Paraguay has been notorious as a revolutionary hotbed. In her prolonged faction-fights of thirty years she lost so many men that the women outnumbered the opposite sex five

A Peon Mother and Child

Bones of Pizarro in Cathedral
at Lima, Peru

Street Market in Cuzco

The Old and the New

to one. Venezuela has had fifty-two uprisings within a century. Nobody knows just how many were stirred by foreign investors. Haiti and Central America have frequent outbursts, but the majority of the republics are working out their problems in peace. Mexico had a stable government for over thirty years before the resignation of Porfirio Diaz and the armed struggle of 1913. Costa Rica has been undisturbed for half a century. Chile has never had more than a civil war in 1891. The La Plata states have been borne on a steady stream with only occasional eddies. Brazil has had only one serious convulsion since 1889. Latin America has fixed a record for international harmony. After the holocaust in Europe we shall hear less of Latin American revolutions. More men were killed and more property damaged in the single struggle around Verdun in 1916 than in all the revolutions of a century in Latin America.

But all these uprisings are a proof that men are advancing and defending new principles. A revolution is a military referendum.

Congressional Rule.—In each self-governing state there are to-day all the instruments of republican administration. Both the chamber of deputies and the senate are elective, as is the president. The cabinet, however, rather than the house majority holds the balance of power. Cabinet crises and the overthrow of a political faction sometimes occur over questions of patronage. The state railway may run as usual when a roundhouse superintendent is deposed but the appointment of his successor may derail a government.

Political Parties.—Politics is the serious game of every Latin American who has not developed a taste for other profitable or hazardous pursuits. He receives this bent from his cradle, from his Church and from his antagonist on the scene. His fondness for argument and his facility

of expression thrust him into the maelstrom of debate and struggle. Every political lion has his attendant pack of jackals. Corruption at elections is general, but such sharp practices are not unknown elsewhere. Generally speaking, the Church is on one side of politics and everyone else on the opposite side. In pursuance of her pretensions to temporal power, the Church has always insisted on ruling the world wherever men are meek enough to refrain from protest. But, from the beginning of independent life in the republics, there have been illustrious statesmen who have viewed the aggressions of the Church with disfavor if not with alarm, and who have employed their talent, their energy and their fortunes to combat her ambitious schemes. The Church party is the Conservative, or reactionary wing of politics; the Radicals are her hereditary foes who sesworn purpose is to banish the Church forever from every public institution. Between the two extremes are the Liberals who are less violent. The Church intermeddled so much in colonial affairs and in the launching of the nations that she overstepped the bounds of prudence and arrayed a host of enemies against her. The Jesuit order, in particular, was so intrusive and so underhanded that Guatemala expelled it from her borders. That Order, in Latin America as well as in other parts of the world, has maliciously engendered discord for selfish ends. So marked is this line of theological cleavage in public affairs that a deputy's attitude on the tariff may depend on his convictions respecting the sacraments.

Men are growing weary of this doctrinal division and are clamoring for clear-cut platforms. Each party or fragment of a party has its guiding principles and the growing tendency is toward liberalism and coöperation.

The Public Chest.—The Indian Government was paternalism, the colonial was favoritism, the modern is nepotism. There is no regular Civil Service Corps so that

politicians control emoluments and distribute the public offices among their partisans, relatives and friends. "What qualifications do you possess for the post of mathematical teacher?" was demanded of an aspirant, and his bold reply was, "I am an intimate friend of Mr. X!" The youth of Latin America, instead of bestirring themselves in some productive and profitable work that might develop the resources of the country, lounge about, Micawberlike, "waiting for something to turn up" in some fiscal office. This cuts the nerve of all initiative on the one hand and needlessly swells the public expense on the other. It preserves a class of Latin Americans who might disappear without detriment to their native land —the insufferable coxcombs who never rise beyond the parasite.

Land, Labor and Capital.—Capital, as we usually understand the term, enters Latin America from Europe and America. The older lands have surplus gold to invest in unexploited fields. Latin America is paying interest on the wealth of others; she is not amassing it for herself.

Land tenure in Latin America is one of the chief obstacles to advancement. The soil is in possession of the government, of the religious orders, or of individual owners whose holdings are enormous. The large estates held by the aristocracy of Latin America came to their forefathers as grants from the Crown or were seized from the Indians by marauding parties. Five per cent of the Latin Americans own ninety-five per cent of the land. There are no small farmers. A poor man can never dream of acquiring a modest tract with a tiny home he can call his own. The land is not for sale, and, even if it were in the market, he never could save enough from his meager wages to pay for a small plot. The only cheap lands which the governments are opening to settlers are better adapted for syndicates who can grow coffee, rubber

and fruit, or raise cattle and sheep in large numbers. In other parts there are homesteads such as we find on our western plains but there are no roads, bridges and railways to move a harvest. In 1914 the Government of Chile (where seven per cent of the population owns all the arable land) offered to establish colonists on one-hundred-acre bush farms in the South. The offer included a shack, a yoke of oxen, a horse, farm implements and seed for the first crop. The nearest railway was thirty miles distant, the nearest doctor, fifty, the nearest settlement, twenty. The trail led across mountain torrents, over steep mountains to a block of uncleared forest. Would you accept?

In Brazil there is a more liberal system of apportioning land, and small owners are found everywhere in the interior. In the Argentine Republic farm labor is better paid, profits are loosely shared, and the lot of the average worker is a happier one. Altogether, land companies by evading the law and bribing for special concessions, have been the worst offenders. Societies such as the German Mennonites have founded community colonies like those of Arkansas in the early days of the Southwest, and with their varied gifts and trades have made the region self-serving.

Size of Estates.—The area of estates in Latin America is astonishingly large. To-day one hears of single proprietors or companies owning 300,000, 400,000, and even 500,000 acres. In the newer territories to the south, there are holdings of a million-and-a-quarter acres. In Chile there are farms a league in width that extend from the Andes to the sea—one hundred miles. The writer has visited a mountain ranch, whose owner stated that a good horseman would require five days to ride from end to end of his demesne. Imagine a journey of an entire day in a train without leaving the broad acres of a single proprietor!

According to Spanish law, an estate must be divided among the children on the death of the testator. This would tend to reduce the size of properties, but so strong is the passion for land control, that the heirs usually manage through some bank or money lender, to retain the original title in the name of some member of the family. Thus the process of division is slow, and unless hastened by specific legislation, cannot keep pace with the demands of a growing people. Maximum tillage, frugality and economy, are not practiced on the *estancias* or large estates.

Absentee Landlordism.—Economic conditions are further aggravated by the fact that the owners of large farms and ranches live in the capitals of the country—in Bogotá, Quito, Santiago, Buenos Aires, São Paulo, San José, Caracas, or Guatemala City. The country has no charm for him except for a short vacation. There are no spiced drinks, daily papers, political gossipers, no plaza with its band of music, no modern conveniences to which he has become enslaved in the garish life of the larger cities. He has no interest in local improvements, in the maintenance of roads, schools, hospitals, or the enforcement of law and order. He prefers to spend his earnings in the nation's metropolis, living luxuriously, or to scatter his surplus broadcast in European cities. His farm is managed for him by a clever and sometimes unscrupulous superintendent, who makes periodical reports, and turns over the cash balance. Some of these landlords have not seen their properties for years. The result is stagnation, neglect, and worst of all, a lowered moral level and a growing tendency to crime and lawlessness in the rural districts, abandoned to their fate in the hands of hirelings who are ignorant, uneducated and unprogressive because they have no share in profits and nothing at stake except their lives and a few paltry household effects.

This state of affairs is often a goad to insurrection. The Mexican Revolution which exploded in 1913 was mainly a land war.

Farm Laborers.—From the earliest times the Conquerors had their encomiendas, or shifts of Indian slaves, who were given over to their custody with large grants of land. To till the soil, and to supply all the necessities of their baronial chiefs was the privilege of the red man and his family.

Though chattel slavery is now prohibited by the law of these republics, peonage, which remains, is its dark shadow. There are at least twenty millions of day laborers in Latin America. Says Professor Ross, "One may read a bushel of the books visitors have written on these countries without ever learning the momentous basic fact that from the Rio Grande down the West Coast to Cape Horn, free agricultural labor as we know it does not exist."*

The commonest forms of contract labor are latifundia in Peru and *inquilinaje* in Chile. The subject races are made easy victims by their avaricious employers.

"There is no chance for the agricultural laborer to become an owner of land. Four days in each week—how like the 'boon-days' the feudal tenant owed his lord!—he is bound to work at a wage of from five to ten cents a day, in return for the use of a plot for his house and truck patch. Of course, such pitiful earnings do not suffice for the needs of his family, so he is obliged to run into debt to his *amo* or master for money or supplies. Since he can never work off this debt and the law does not permit him to leave the estate until it is liquidated, the peon becomes virtually a serf bound to work all his life for a nominal wage. He can change employers only in case some one pays his debt and this binds him to a new master." (Ibid., p. 149.)

* E. A. Ross, "South of Panama," p. 144.

"At Chillan, (Chile) the *inquilino* has the use of six acres, pasture for five animals and wages of sixteen cents a day with food.* He is to furnish three hundred days of work a year at this price. The free laborer gets from twenty cents a day in winter up to fifty cents in summer.... The *inquilino* is free to leave the estate but, owing to his feudal attachment to the master's family, he tends to remain in the hut of his forefathers, even when he could better himself by removing. Newspapers, town influence and labor agitation are undermining this attachment, but it will take at least a generation to make the *inquilinos* keen pursuers of their own interest. There is no tenancy, no breaking up of big estates and no chance for an *inquilino* to become independent."† What is wanted all over Latin America is a new spirit which brings a zest for labor, and is founded on the dignity and honor of honest toil. The Spaniard was too proud and the Indian too shiftless for menial tasks. We cannot change their ancestry but we can change their ideas. Some have alleged that the peon class is as happy and contented as the Scotch crofter or the Irish peasant, but intelligent legislators are busy interfering with such happiness for the ultimate benefit of a class too easily satisfied.

Banking and Currency.—The new situation produced by independence, brought a demand for financial experts to reorganize the resources of these new states. They are still working assiduously on a problem that has perturbed the best of monetary specialists. But banks were introduced early in the nineteenth century, so that the golden doubloons and the clinking pesetas gave way to the draft and bill of exchange. The desire for speculation was strong in a new country. Issue after issue of paper

* The daily ration of an *inquilino* consists of breakfast, a handful of parched wheat; dinner, a plate of boiled beans or stew; supper, a pound of coarse bread.

† E. A. Ross, "South of Panama," p. 158.

money was launched so that most of the republics to-day are doing domestic business with a badly depreciated currency. "You need not talk to me of Latin America," interrupted a business man, "I know what you find there — revolutions, earthquakes and bankruptcy!"

In Colombia the value of the dollar, as compared with the standard of our American gold dollar, is one cent. The Argentine dollar is worth fifty cents, the Chilian peso, seventeen cents. Uruguay, so advanced in all social and economic legislation, has rigidly maintained a sound coinage, so that her dollar is worth one dollar and two cents, American gold.

It is not long since some of the most civilized nations, such as the United States, England, and Germany, reorganized their banking systems, so we may confidently expect that Latin America, which keeps about half a century behind them in most matters, will soon see the advantage of a sound financial basis for both foreign and home trade.

Tariffs and Taxation.—After the repressive measures of Spain and Portugal, the most natural reaction was toward freedom of importation. To-day, most of the republics have a tariff for the protection of home industries which are being slowly introduced in the towns. As fast as these develop there is a corresponding adjustment in the scale of duties levied on foreign goods. Brazil, Peru and Bolivia have carried their imposts for revenue purposes to such a point that the cost of living is greatly increased.

Export duties on such commodities as copper, sugar, rubber, coffee and nitrate are reasonable because the nonresident pays for a favor; but, in some parts of Latin America, the government exacts a toll on the food of its own sons. "Really, it is not worth while to raise more because, after I have met all the demands of the tax collector, no more is left for my pains." This is the plaint of a Colombian planter.

Direct taxation is relatively low because the people were promised exemption from it when they joined the rebellion against European extortioners. Besides, too sudden a rise in taxes would almost certainly incite the poor to another protest by force.

A further reason is that the oligarchies or political rings of aristocrats who have governed these republics are themselves the largest assessed proprietors, therefore, as they aver: "high taxes are not convenient." On ridiculously low valuations the rate all over Chile (except the larger cities) is three mills on the dollar.

Where there is no school tax, no road tax, no poll tax, no income tax, it is not strange that most utilities common enough among us do not exist, and that the average citizen is compelled to shift for himself as best he can.

Public Service.—The casual observer is prone to judge a civilization in those particulars which seem essential to comfort and well-being in his own land. Paved streets, well-constructed buildings, street cars, automobiles, libraries, well-stocked department stores, theaters, hospitals, churches and schools, railways, postal telegraph, electric light, cable, and sewage systems—the Latin Americans have them all.

Buenos Aires, metropolis of the New World, and the largest city south of the equator, has a population of one million six hundred thousand, and is increasing at the rate of one hundred thousand each year. No city could appear more modern and progressive. It has a subway six miles long, the finest race course in the Western Hemisphere, and a newspaper (La Prensa) which is a national institution. The magnificent Prensa building serves as headquarters for the entertainment of distinguished guests, shelters a score of charities, contains a well-chosen reference library and houses a mammoth night school.

Rio de Janeiro boasts of the most beautiful driveway

in the world. Santiago is aptly described as "The Paris of the Pacific." Lima, seat of the old viceroys, is a fascinating city in which American trolley cars roar past Parisian cafés and raise the dust of medieval convents.

The Latin Americans are justly proud of their Municipal Congress and University buildings. The Spaniards spared no effort or expense to make their cities safe and delightful retreats where the wealthy and distinguished might live at ease, surrounded by luxury. At least one tenth of the Latin American population is urban. The enterprising foreigners have brought to these centers what attracts wealth and refined taste. But what of the other nine tenths of the people who live in the country or in the smaller towns and villages? They share, to some slight extent, the convenience of railroads and telegraph lines, they make an occasional visit to the city markets and shops, they send their sons and daughters cityward to swell the multitude of modern serfs that survive on the necessities of the rich, but, in the main, their lives are squalid and insipid because the government neglects the very class that is the bulwark of every nation in Latin America.

When a reformer, with a most modest plan for helping the laborer, presented it to a South American Government he was adjudged "insane." For lack of such noble madness and its application, Latin America is still to be reckoned among the countries which have not progressed with the times.

Shall we bemoan the lack of public conscience and exclaim with the poet Heine: "O Freedom, thou wicked dream!" A thousand times no! Government of the people, for the people and by the people has not perished in Latin America. Some day—how soon none dare foretell—the workingman will have his chance.

Education.—The lack of space precludes any exhaustive treatment of education in Latin America. Our

readers are referred to the admirable and thorough report issued by Commission III of the Panama Congress on Christian Work.

The striking deficiencies of existing systems will be exhibited later as they are related to themes in Chapter IV of this book. Latin America has produced great educators like Sarmiento. The early leaders of Latin American democracy clearly understood that an untaught people could never attain abiding prosperity or greatness. But the State had been sharing this responsibility with the Church all along and has had barely a half century to create secular agencies.

Higher education and professional preparation in universities, teacher training in normal schools, and liberal instruction in secondary schools (*liceos*) have been provided for the wealthier classes. The glaring defects in this system are the theoretical character of the studies and the absence of formative or corrective moral discipline.

Military and naval academies are usually of high efficiency, but technical and vocational education are yet in their infancy in lands where there is unusual need of them.

But the elementary public school and compulsory attendance thereon, are distant goals in all Latin American republics where more than half of the inhabitants are unable to read or write.

We must all concede that there might be worse calamities than an untaught populace; yet, all over these countries, a train of evils seems to have joined the retinue of analphabetism. Every republic is alive to the peril that threatens it and some of them are putting forth heroic efforts to remedy this grave weakness in their national life. Our missions are helping them.

Caste.—Most of the Indian forbears of Latin America were communistic in their tribal relations and the only

distinctions of rank were incidental to war and primitive justice.

The Europeans, on the contrary, brought with them all the usages of a graded society, and there began all over again on new soil, the assignment of persons to distinct categories according to their birth, avocation or fortune.

As society is organized at present, we cannot escape an aristocracy of wealth. Most of us admit the aristocracy of intelligence or energy. None dare air his views on the aristocracy of birth very far outside the family circle. But in Latin America first rank was accorded to the Conquerors, whose heraldic emblem was a gory sword. They were followed by the *criollos* or native-born Europeans, and the "mestizos" or half-breeds. Thus ran the blood line.

There was also parallel standard of occupation which shaded down from the merchant to the huckster, from the landlord to the lowest menial, and from the skilled trades to the unskilled.

Latin America has an ironclad caste system scarcely less cumbersome and absurd than the hoary tradition of Hindoostan.

"Clothes make the man and lack of them the fellow" in Latin America. But rigidity of caste makes life seriocomic. "The son of a carpenter must always be a carpenter like his father" is an axiom. What proud patrician scorn is affected by the "first ladies" of the land! What supercilious avoidance of household work! The finest distinctions are known only to the initiated but the visitor to Latin America will find out that all individuals and households are classified as "rich," "decent," "poor," or "foreign." This social rating may have legitimate control over unbridled ambition but, in general, it is a heavy drag on the chariot of democracy.

Fair Tests of a Civilization.—We all doubtless agree that a safe criterion by which to judge any society is the

average of its living as evidenced by the character and conduct of its citizens in their usual setting. Our proposal is to visit Latin America, to elbow the crowds on her city streets, to chat with the artisan and the cowboy as we sip our coffee and nibble our bread with them, to include all classes if possible in the scope of our investigation.

Our inquiry, then, will apply to the men, women and children, to the home and to the controlling principles that give any nation or group of peoples a unified existence.

THE MEN OF LATIN AMERICA

Traces of Blood.—In Latin America the dark complexion of sunny Spain is shadowed over with a tinge of burnished copper. The well-chiseled Castilian lip is thickened by the dash of savage power. On every hand there is evidence of the broad features, the tapered forehead and the rounded, receding chin of the Indian. There is, likewise, that steady glow within the eyes that contrasts with the dancing flame of the vivacious Spaniard or Portuguese. The massive trunk and the square shoulders are born of the New World. Where the back of the skull is long, straight and high and the nose aquiline, Spanish blood holds the balance.

Intellectual Power.—Our brothers in Latin America, like ourselves, are not all cast in the same mold. The annals of the last century contain the names of constructive statesmen, distinguished scientists, gifted artists, and authors, self-denying educators and heroic reformers.

Delegates to the Hague Tribunal have not been slow to recognize the compelling intellectual power of Ruy Barbosa, of Brazil. Calvo and Drago, of Argentina have carried their conclusions in international councils by sheer force of logic. To the Latin American political scientists there seems to have been given a prophetic insight into

human relationships and rights. They are the pacifist leaders. When the Mexican question became too baffling for President Wilson's Cabinet, the Secretary of State was glad to invite the ambassadors of Argentina, Brazil and Chile and the ministers of Bolivia, Uruguay and Guatemala to confer with him. Bloodshed was largely averted because their suggestions were received with due deference. Latin Americans alternate with North Americans as presidents of the Scientific Congresses.

Dr. Oswaldo Cruz, the Brazilian sanitary engineer, was so successful in banishing yellow fever and malaria from Rio de Janeiro that the Berlin International Congress of Hygiene (1906) awarded him the Gold Medal of Honor. In 1881 his colleague in Cuba, Dr. Carlos A. Finley, traced the yellow fever of the tropics to a certain mosquito and prepared the way for Dr. Reed and General Gorgas on the infested Isthmus.

Santos Dumont, the pioneer aviator, is a Brazilian. Heredia, the Cuban, is Latin America's poet laureate. Latin American students educated alongside our own kinsmen frequently surpass them in intellectual attainments. Baron Rio Branco, of Brazil, President Saenz-Peña, of Argentina, the diplomatist Calderón, of Peru, Presidents Barrios, of Guatemala, and Diaz, of Mexico, are the peers of our ablest public servants.

But no galaxy of genius is typical of the whole population. Men of high moral purpose are rare in Latin American life. Few of them are struggling against the tide; most of them are opportunists. Their early training furnished them standards that are not ethically high. Tropical languor has been assigned as the cause of prevalent lewdness but the excuse of climate covers too many lapses that have their taproot in the soul. Toward women their attitude is usually far short of what we accept as gentlemanly honor. Byron's Don Juan would be ostracized in North America but lionized in Latin America. Among the gilded youth of the cities sensuality is sapping

the foundations of vitality. The Colony began with a generation of "war babies" and the blot is still on the escutcheon of manhood. Woman, outside the family circle, is still regarded as a fair field for conquest and exploitation. Neither the public nor the Church institutions have ever launched a crusade against uncleanness of thought, speech and act. Only true men and women who have lived for a long period in Latin America are fully aware of this stifling atmosphere. The large majority of the higher ranks of society are irreligious. Their infidelity and immorality interact as debasing influences.

Commercial probity, where it exists, obeys the law of expediency rather than the compulsion of right.

When we turn to the sturdier artisans we find a similar moral twist. Their selfishness is less refined in its manifestation. The common use of alcohol and narcotics, the passion for betting and the coarse suggestive speech are marks of the working classes in the towns and cities. Miners and mariners, like the fraternity everywhere, are the most wanton.

The peon class, despite their outdoor life and vigorous exercise, allow their stale unprofitable employments to drive them uncontrolled toward the sins of the flesh. The plebeian hordes thrust upon present-day legislators as many perplexities as the same class in ancient Rome.

Mortality and Crime.—There are not many ripe veterans in the cities of Latin America; most men die before they reach the age of forty-five. Private quarrels and petty larceny are common. The Latin American of criminal instincts will murder for vengeance but seldom for gold; cold-blooded criminals are fewer than in the North. The streets and byways are generally insecure after nightfall; traffic along them may bring unpleasant interruptions at any moment, and certain practices in

public—quite natural and harmless in a state of innocence —tend to increase knowledge without augmenting virtue.

A town of ten thousand inhabitants in Anglo-Saxon America seldom requires more than five policemen; in a center of the same size in Latin America the citizens do not feel safe with less than a hundred uniformed guardians, mounted and on foot.

Popular Amusements.—On gala days the whole countryside assembles to celebrate. The lack of amusement parks and the enervating climate, combined with the long hours of labor, make athletic sports out of the question. Horse-racing is a favorite pastime. In the lands that are nearest Spain in their customs, bull baiting and cock-fighting are honored institutions. The gambling mania is strong in almost all Latin Americans and the national lottery accounts for many a ruined home. Most of the public holidays are occasions for excessive drinking yet the outdoor games, in themselves, have an attractiveness that compels the admiration of a foreigner. One writes of a wrestling match with horses: "In front of the booths long timbers formed a breastwork and here the men and boys were indulging in their favorite pastime, the *Topeadura*. First, the leaders take their positions with the horses' chests against a stiff pole, the mounts stretch their necks over each other, the sides range themselves in a compact row alongside their leaders and at a given signal the riders ply their enormous spurs (some of which have rowels three and four inches in diameter). They ride like centaurs but have need of all their skill. They tug and strain, they lash with their quirts and shout like demons incarnate. Still the serried mass remains as if rooted to the spot, the poor beasts are straining every nerve, their eyeballs glare, their tongues protrude, and they struggle desperately for firm footing. The riders shout in hoarse frenzy and redouble their efforts to pass their opponents but the way is blocked by a wall of deter-

mined horsemen. But see yonder! The big sorrel has balked, he rears and tries to throw his rider. The side has been weakened. Down sweeps the opposing column with irresistible stride and the confusion is indescribable. Rosa Bonheur's 'Horse Fair' lacks animation in comparison with the wild array of prancing steeds that moves like an avalanche while the victorious captain spurs his way through the troop and waves his hat in triumph. After a breathing spell for the horses and the usual stirrup cup, they return to the fray.

"A proud mountaineer, erect and confident, challenges all comers to meet his glossy Percheron stallion and a stripling on a flea-bitten pony accepts. The crowd cheers vociferously as the agile pony pushes the huge body of his rival along the pole."

WOMANHOOD

Character and Influence.—The Iberian strain has grafted upon the native stock a type of beauty and grace that is peculiar to the peninsula of romance. An early Roman historian was captivated by what he styled the "golden pallor" of the women of Andalusia and, in all works of travel and fiction, the attractiveness of the Spanish maiden is extolled. Dickens makes one of his vagrant characters exclaim concerning the women whom he had met in the enchanted land of Ferdinand and Isabella: "Wondrously beautiful!"

The admixture of Indian bloods has added a fullness and heaviness to the figure which robs it of its Spanish suppleness and reduces the period of bloom, but the verdict commonly accepted is that "all girls are pretty until their twenty-fifth year." The ravishing combination of rich old rose tints against a skin of olive or saffron with a halo of jet to heighten the luster of matchless eyes, cannot be equaled and certainly not surpassed in any land. Doubtless the Lord could have made eyes more beautiful than those of the Latin American women, but

doubtless he never did (with apologies to Isaac Walton). Coquetry, petulance, anger, awe, reproach, pity or defiance are perfectly mirrored in these changing orbs and no language concerning them is too extravagant.

As the armature fits the magnet so the *señorita* completes Latin American life. Betrothed and wedded under the watchful eyes of her elders, educated to occupy her sphere as wife and mother, she has not yet dreamed of any other destiny or struggled against convention in order to attain some wider influence apart from the custody and guidance of her father, brother or husband. Her mental horizon may be contracted, her accomplishments few but essential to her calling, her ambition bounded by tradition that is unyielding; nevertheless, she irradiates the sweetness and light that conserve the joy and peace of Latin America. The home is the citadel of any civilization; women are its guardians, children its treasures. We must never forget that the majority of Latin Americans fall within these two classes. In our estimate of their worth and possibilities it is only fair that we keep in mind their vicissitudes since the yoke of conquest pressed so heavily upon them.

In their history, so inadequately recorded, we catch glimpses of their Spartan spirit in the heroic period of each republic. Only within the past generation has there been any attempt to erect a Hall of Fame to the memory of the Mothers of Independence without whom the desperate struggle would have been futile. In Ercilla's epic poem "Auracana" he paints Fresia, the wife of Caupolican, as a high-spirited princess who preferred the death of her son to the stigma of his father's supposed cowardice.

The Indian ancestors of the Latin American peoples of to-day emerge in the dawn of history under two forms of organization. In the Inca period they were gathered together in communities, under some central authority, with well-built houses, central stores, markets, streets and

water systems. The lapse into serfdom has been most cruel to this class which lost most of the safeguards that protect the home. Others were nomads and, like the North American tribes, wandered from place to place, the women sharing the common burdens with their husbands and fathers, and assisting in the hunt by dressing the meat and tanning the skins. In times of peace they collected the roots, herbs and nuts that stocked their larder, and spun wool for garments. Their position was not one of inferiority but of partnership and there is no evidence that they were treated with either contempt or cruelty. The marriage bond was sacred and unchastity rare although there were some polygamous tribes. In rare cases, as among the Amazons, women attained the supremacy that we are wont to associate with the male sex and practised polyandry.

Among the Mapuche Indians of Chile the high priestess or witch doctor is always a woman and her office has been preserved until the present day. She ascends the sacred tree to make intercession for favorable weather and bounteous crops, she is the sibyl of the tribe and the prophetess whom they consult when crises arise—a Miriam and a Boadicea with a dash of the sorceress of Endor.

The Spanish conquest, followed by three awful centuries of barbaric cruelty, made woman a victim to the basest passions ever unchained to deface the fair work of God. Even the Indian woman bears the seal of essential feminine grandeur. She, too, like her sisters of our own time, was a sensitive soul, with an inborn passion for purity and honor, with all the dignity and gentleness that make her the protectress of man. Alas! she, the innocent and helpless, was the chief sufferer when the fortunes of war placed her beneath the heel of a ruthless oppressor.

The massacre of Atahualpa was speedily followed by a St. Bartholomew of Indians and a worse fate for

the surviving women. The visitor to Latin America marvels at the long-suffering of womankind as they bear the deadening burdens of poverty, discomfort, betrayal, neglect and ill treatment. To one who knows the pathetic story of their past the reason is obvious. The overwhelming number of poor, unmarried mothers all over Latin America is a stern indictment of the male population. In passive virtues these women are far superior to the men.

Those who know the sterling qualities of Latin American womanhood are the most sanguine concerning the latent powers that may be developed by the sympathetic touch of a Christian sisterhood.

In this field likewise, there are the classes and the masses in about the same proportion as we find among the general population. The merchants who followed the conquerors brought their wives to the new land and helped to stem the tide of concubinage. Government officials and emigrants from Spain and Portugal imported enough of the Old World atmosphere to raise the social code, but the nation's story is told in "the short and simple annals of the poor." The shining graces of Latin American womanhood have been resplendent against the dark background of outraged rights.

Despite this handicap, they have exhibited prevailing traits that are a sure foundation for future greatness.

One who has spent a lifetime among the women of a South American republic thus describes them: "There is an elusive and indefinable attraction about them that one cannot resist. It is not education, for it exists where they have been deprived of such advantages. It is not the touch of luxury for it is found among the poorest. We cannot describe it yet we thank God that our own mothers had it."

It is the charm of femininity with which the Creator has dowered the sex and without which the world would be a wilderness.

It reaches its fruition in the home and is crowned in motherhood. Notwithstanding all the artificial barriers imposed by lineage, fortune and education, there are certain outstanding characteristics that arrest the attention of all observers.

Gentility.—The women of Latin America, as a whole, are nature's noblewomen. When this inherited tendency is further enriched by training and furnished means of expression they become courtly as queens in their gracious and polished manners. The rude buffetings of adversity seem to have made the hearts of Latin American women very tender and hospitable toward the unfortunate and the stranger. The traveler who finds himself overtaken by the night near some mountaineer's cabin will receive a warm welcome.

Benevolence.—The open hand and the open hearth are emblematic of Latin America. The sacred stories of Ruth, of Mary and Martha, of Salome and Dorcas, of Lois and Lydia have fallen like good seed on prepared soil. No modest dwelling, however poor and however overcrowded, is too small when homeless wanderers are adrift. The widow and the orphan are never turned away and the last morsel is gladly shared with the unfortunate. Hundreds of cases could be related where poor widows, after raising their own families, have felt such compassion for the orphan that they have adopted six or eight fatherless children and have toiled unsparingly for them in their unquenchable love. The writer has seen a poor laundress weep because she was unable to succor more than seven children of unknown parentage. When a home is established it is not unusual to find a large number of relatives invited to share it, and, as a rule entertainment is limited only by income. The Latin American desires to acquire more wealth in order that his wife may extend protecting care to a larger number of friends and dependents.

Trustfulness.—Generous souls are confiding and the result depends entirely upon the object of their faith. The abuse of confidence accounts for most of the sorrow of womanhood south of the Rio Grande. The mothers, wives and sisters are clay in the hands of religious potters. Their spiritual advisers have traded upon this cardinal virtue until they have perverted it into blind fanaticism. Women who might have been mystics and saints if their faith had been centered on the living Christ have become narrow, intolerant and bitterly sectarian because they have been taught to abandon the reality for the form.

Loyalty.—In all the relationships of life the women are true to their declared allegiance. Patient and courageous, warm-hearted and true, they cling to their Church, their flag, their home, their friends. Few of them think of abandoning their Church or divorcing their unworthy husbands for they believe in a life homage to the cause or the person to whom they have promised obedience. Their long-suffering is proverbial. The Latin American woman will endure what would drive her Anglo-Saxon sister to distraction. Give her a purpose for her life and she will break her alabaster flask of precious ointment and lavish her tears and her affection upon the desire of her heart.

Domesticity.—In a peculiar sense the home of a Latin American woman is the throne of her power and the corner of the universe where she reigns supreme. The mother is a power to be reckoned with even in matters of state. The social amenities provide her lever of personal influence. The sons proudly perpetuate her name and include it in their signatures. A progressive South American republic boasted of its *presidenta* (lady president) although she never appeared at political debates or caucuses. Let us pay unstinted tribute to Señora Josefa Dominguez, heroine of the Mexican

Independence and to her sisters in Brazil who met the vanquished patriots with the stern injunction: "Go back and conquer, and as victors we will receive you." Policarpa Salabarrieta, the martyr-patriot of Colombia, enjoys deathless fame among the emancipated, while hundreds of equal devotion are hardly known outside the borders they helped to redeem.

It was a Latin American lady, Señora Da Costa, who started the movement for the collection of a fund which matched the Statue of Liberty in New York Harbor by the Statue of Brotherhood on the summit of the Cordilleras and provided for the erection of the wonderful "Christ of the Andes."

All over Latin America feminine activity in good works is in evidence; women's societies finance hospitals, asylums, day nurseries, convalescent homes, and sanitariums for consumptives; women act as censors of the press and stage and relieve the orphaned, the diseased and the fallen. None dare impeach the integrity or question the ability of Latin American womanhood, but the outcome of their lives has frequently been far from satisfying their own yearnings and their very virtues have sometimes overreached themselves. Politeness may shade into hypocrisy, benevolence may foster pauperism, faith may beget credulity, loyalty may degenerate into bigotry and domesticity into a narrow outlook upon life.

The liberalizing influences of modern thought and the uplift of modern culture have been denied the majority of their sex. More than half of them are unable to read and write. The home receives few of the helpful influences that flow through the press. The Saracenic restrictions that surround the family as an inheritance from the Old World have dwarfed her development and closed to her the avenues of employment in which her Northern sister finds self-support. If woman be exalted to her highest sphere, man must coöperate loyally, whereas, in Latin America, the sterner sex has been content to cajole, to

indulge, to subordinate and to treat woman as the pleasing toy of his lighter hours without cherishing her as his true complement in life or displaying either reverence or respect for womankind in general. All over Latin America the barred windows and doorways are the symbol of a womanhood which has not had the chance to express itself in full, free joyous abandon to deepest instincts.

CHILDHOOD

Handicaps.—We are accustomed to associate the early period of life with freedom, activity, play and song. Since four fifths of Latin America lies within the tropics, children are most rapid in their development and tend to precocity that startles a stranger. There is an undertone of seriousness and sadness in child life in Latin America that harks back like an echo of the days of oppression when the little ones were not exempt from the heavy loads. Mischief is divided by a very narrow margin from maliciousness and deceit. Indulgence of children has resulted from misplaced affection. Among the poorer class the unfolding life is dwarfed by the heavy cares that are borne almost from infancy. One of the commonest sights in the slums of large cities is the child nurse. She is generally an older sister in a large family where the children are separated by minimum intervals. She wears a careworn expression that indicates how heavily her premature burdens weigh upon her as she carries one nestling infant and fondly guards the toddling steps of another.

"Why are you not at school to-day, Marita?" we ask. "Well, sir, my mother had to go to market so I had to take charge of the babies." Excuses are magnified into impossibilities and childhood becomes the haphazard stage of an unregulated life. For lack of food, footwear or clothing, the boys and girls are deprived of their elementary education and Latin America continues, from generation to generation, a continent of analphabets.

The Llama or Sheep Camel

The Little Gringo's Playmate

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Colombia reports four hundred thousand pupils of school age with only forty-two thousand in the public schools.

A leading educationalist has ventured the opinion that not more than fifteen per cent of the children of Latin America ever have a fair chance to master the rudiments of learning. The bulk of them enter a world in which they seem predestined to illiteracy. Not so are the sons and daughters of the wealthier families who are carefully taught in public and private institutions until they enter university circles and are launched upon their professional careers.

Child labor on the estates and in the factories is an injustice almost wholly unchecked by legislation. Public playgrounds are a feature only recently introduced into some of the larger cities. The fine science of child nurture is little studied and less practiced in Latin America so that the lot of the average child is not so happy as it might be—a trifle worse than that of the slum children of our European and American cities.

Listen for a moment to Him who raised the little ones to a realm beside himself: "He that receiveth one of these little ones in my name, receiveth me." Rightfully can he arraign us. Let the glorious memories of youth and the bountiful love for children all our own constrain us to put a Christ-touch into the lives of Latin American children.

The Latin American Home.—Latin America, sad to relate, has not yet developed any considerable middle class. In answer to clear questioning, a large number of residents in that land arrived independently at the conclusion that from five to eight per cent constitute the wealthy, ruling class while the remainder might be classed as poor. Some of the latter, however, have sufficient food, shelter and raiment and others are removed beyond the terror of want. In some of the more advanced republics the artisans are beginning to save and acquire

small properties. When the family income is ample the problem of home life is one of discipline and management. But where there are four to eight children and the daily wage is less than a dollar the mother of the household might ask the reader: "How would you invest it and what returns could you expect?" More than half of it is needed for food; how are the children to be clad? What scant margin remains for emergencies? The poor cannot call a doctor or visit a dentist for the simple reason that there are no funds available, hence the poor flock about the dispensary.

Poverty, poverty everywhere and often in the midst of plenty! Poverty and wretchedness as the recompense of honest industry! The common causes of indigence operate in Latin America as elsewhere—laziness, improvidence, drunkenness and lack of education. But there is too much, far too much, unmerited pauperism. It carries no inherent blessing but fosters ignorance, crime, misery and despair.

A Humble Home.—On the large estates, on the coffee and sugar plantations and in the country, bounteous Nature draws the fangs of starvation.

About the rustic hut there are trees that yield their fruit in season and lend their kindly shade. The brook supplies pure water in abundance and the winter winds are tempered. There may be an upper story under the thatch of sedge or straw and a notched pole for a stairway. Skins and rugs provide couch and coverlet. A simple diet is provided by the kindly earth and fashion intrudes not. The home may be of rough adobe with mud floors and tiny windows, but love and labor have sanctified it. Here the family are raised, here their friends are welcomed and from this rude portal the sons and daughters go forth to bless or curse their generation. No wayfarer passes without tasting the cheer of such a home. Some of the noblest and best of Latin Americans have dreamed their

boyhood fancies amid such surroundings. The community spirit is strongest in these settlements. On feast days the dusky youths and maidens gather beneath the shade of some patriarchal fig tree and whirl about in the simple dance while the local bard sings the love lyrics to the accompaniment of a twanging guitar. Although the number of holy days in the year means a serious loss to employers very few of them can be spent in outdoor sports and little relief from drudgery comes to the toiler except on Sunday. The church or chapel is the meeting place at early mass and social calls are made in the afternoon. Rural life may be monotonous and the farm laborers may enjoy the simple life within close bounds, but, if they are thrifty and sober, they suffer little and usually live to a ripe, old age. It is their removal to the cities that lays a cruel cross upon them. The temptation to congregate in towns and cities is perhaps stronger with them than with other peoples. Town or city life means excitement, novelty, hosts of new friends and larger earnings.

Without due consideration of the drawbacks and dangers of urban life, most of them enter never to return. Twenty years later we find Pedro and his wife Maria living in a single room in an overcrowded slum. Pedro has half-learned one of the easier trades—carpentry, bricklaying or painting. They have eked out a precarious living only because the husband could sell the ash cakes that his worn wife cooked for the workmen in a neighboring factory. Eleven children have been "sent by Heaven" in the interval. Six of them died before they had completed their first year; the remaining five are delicate and demand constant care. José got two years at the primary school but if the others are to enjoy a like privilege, José must turn out to work. Besides, José is now wearing long trousers, smokes cigarettes and has developed a taste for gambling and wine. Delfina comes next—a thin, sallow-faced damsel of thirteen with soulful

eyes. She has been making rapid strides at school and her teacher has begged that she attend regularly, but there was the new baby last spring and the epidemic of whooping cough just after; then came Rosita's pneumonia followed by her death. Work was scarce and the mother simply had to transfer the household cares to Delfina. What a jewel that girl is! Raquel is having her chance this year. A sprightly elf is Raquel and a greater favorite because she is the only girl they have been able to raise for years. They cannot all wear good clothes but Raquel has the percale finery and the blue cape that once were Delfina's. Pablito wears a shirt and trousers of no particular cut for he is a street urchin who appears at the doorway occasionally for a morsel of dry bread and a hasty lecture. He slipped and fell into an open sewer this morning and is not quite dry yet. "Of such is the kingdom of heaven" sounds odd when you look at Pablito. Nora has not yet reached three and is not quite steady on her bandy limbs. While her twin sister, Carmen, lay ill with scarlet fever she had to be neglected and we wonder why one was taken and the other left. Estercita is gurgling and crowing from her walled retreat in a soap box on the floor. She is a mass of curls and dimples and, after a bath, would capture the heart of any lover of babies.

At nightfall they all gather for their frugal meal of soup and dry bread; in the morning they snatch their baker's roll and sip their coffee without milk; at noon they surround the tureen and revel in the steaming stew followed by a plate of boiled beans.

The family cooking is done on a charcoal brazier. The table is usually very small, the chairs are of rough willow with twisted straw seats. The beds are ranged around the wall in a common chamber and fortunate the family that has two small rooms—most of them have only one. Imagine, my reader, what domestic problems are forced upon the devoted mother—low earnings, high rents,

heavy expense, frequent epidemics, poor sanitation, street temptations, lack of privacy. There is no cheery living room with comfortable chairs and a bright light, no toys for the children and no room for them if toys could be bought. This promiscuous living is anti-moral. Occasionally there is a vesper service in the church and great care must be exercised that the girls be properly chaperoned. The biograph has been introduced in larger cities within the past five years but its influence is far from beneficial. If parents grant their consent, the children enjoy the music and the addresses at the evangelical church. Sunday school is their weekly delight. In Latin America childhood has few halcyon days.

In the country districts life is even more primitive. The midday meal of beans is often served in a huge earthenware basin while the peons squat around and dip their spoons into the common fount. After the midday repast comes the "siesta"—a nap of an hour.

Only in the larger centers is there any approach to a middle class. This means a comfortable house of four to eight rooms, hygienic surroundings, happy, healthy children, regular schooling and homely joys.

Homes of the Rich.—The rich Latin American enjoys the best that wealth can provide. He spends lavishly and furnishes with artistic taste. The home of a wealthy Costa Rican, Argentinean, Chilian or Brazilian discloses as much luxury and refinement as any in the world. Imported furniture with rare carvings, expensive musical instruments, extensive and well-selected libraries, the latest vehicles and automobiles are his. Rich rugs and tapestries harmonize with costly paintings. The table is adorned with cut glass and silver, both irreproachable. The cuisine is French and the service well-managed. The fountain plashes in the inner court amid a bower of roses and jasmines and the easy chairs on the veranda allure the satisfied guest to genial conversation.

Mothers and daughters, in fashionable frocks, flit about and spare no pains in order to entertain their guests. The bedrooms are airy, bright and well-furnished. Pious hands have hung a crucifix or an image of the Virgin and Child as talismans at the head of each bed to ward off ill fortune. However, one cannot but feel that should Christ step down from the cross, he would inveigh against their heartless disregard for the rights and feelings of their fellow men who happen to be underlings.

Why should a few indulge every whim and flourish amid such affluence while so many of their brethren drain the bitter dregs of existence? The nabob's daughters are surrounded by every safeguard while the cotter's darling fights an unequal battle.

What is the vital need among the homes of Latin America? Certainly not love, for it abounds; nor diligence, for busy hands ply the distaff; nor courage, for brave hearts beat in every breast. The outward semblance of a sound regulative and life-giving religion is there, but the Bible is closed, the family altar is in ruins and the inner shrine is closely guarded by a warder confessor who is neither husband nor father. Mary, Martha and Lazarus have their counterparts in Latin America: they only wait for the divine Guest.

THE LATIN AMERICAN SPIRIT

Nothing is so hard to analyze and appraise as the dominating spirit of a people. In the crucible of time strange blends are produced. The parent stock from Europe left their native land during the golden age of Spain and Portugal when both lands had reached the summit of their glory as world powers and their warriors felt undaunted before all foes. They bequeathed to their progeny in the New World a few of the traditions of European chivalry. The sword was their emblem, theirs the stirring battle cry, the thrilling charge, the victor's spoils and the right to command the vanquished

peoples. Manual labor was treated with disdain and all menial tasks were regarded as a token of servitude. Hence the Latin American temperamental heritage on one side is imperious pride and a mettle that is high. Add to this the dignity and gallantry of the grandee and we further accentuate the type. It is reported that there are ten thousand mendicants in Spain and all of noble lineage, to whom honest toil would mean a serious loss of caste. Don Quixote wavers not at poverty and all the embarrassment it brings, but he must preserve his high ideals and announce to all the world that he is a gentleman. Let no North American smile, for the sole remaining hope of toning our crudeness and rudeness lies within the gentler manners and speech of our Latin American neighbors.

On the other hand, the new race on the new continent derived many tendencies from their Indian parentage. Like the aborigines to the north, the Latin American Indian was hardy, brave, persistent, patient but taciturn, sullen and vindictive. He had a long memory for both good and ill. The Indian strain has been much the stronger. Latin America has had frequent proofs that pure Indians like Benito Juarez are capable of statescraft. The moral level is much higher among the primitive tribes than in any mixed community and it may be claimed with perfect safety that no Anglo-Saxon community can boast of higher moral standard and practices than those which obtain among the Indians of the tablelands and forests. A white woman in an Indian village is safe from annoyance or insult.

The amalgam of these two races has produced a composite that is fixed as in the case of homogeneous Chile and is being constantly varied as in that of cosmopolitan Argentina. Within the tropics we must reckon with the legacy of negro blood, but the intermingling of white and black has not been general.

How do these people meet the emergencies that prove us all? What is their attitude toward poverty and disaster? They are both stoical and fatalistic: stoical, because it had been the best working principle among the children of Nature; fatalistic, because the Moorish Mohammedans had left the impress of seven centuries on Spain. Two children die within a week and the mother moans, "We must accept what fate brings and submit with patience!" Crops fail, business collapses or some rascal defrauds and the sufferer smiles grimly and shrugs his shoulders murmuring, "What is there to be done about it anyhow?" Reverses do not clip the wings of ambition. The Latin American is always ready to try, try again. But an attack that touches honor or the family will be furiously resented.

Personalism.—For lack of a better term, we have chosen this word as the key to Latin American psychology. The Anglo-Saxon, with his cooler, analytical mind, can sit down quietly and separate the general, abstract principles that explain life, but the Latin American sees only the personal agent who causes either good or ill. In a large measure this accounts for the frequent revolutions that have become a byword. Since hero worship is a mark of strong peoples, we ought not to condemn it in Latin Americans while we laud it in Carlyle and Emerson. Men are the embodiment of ideals. If they incarnate good, they are to be venerated; if they are instruments of evil, they are to be attacked with implacable fury until every vestige of them is removed from the earth.

A friend is a friend and a foe is a foe to the individualistic Latin American. Here, too, lies the key to the missionary problem.

Patriotism.—Love of country is the religion of most Latin Americans. Stronger far than the tie of common

beliefs is the passion for native land. Patrick Henry's alternative has been the real issue before them for four centuries and every Latin American is ready to die rather than surrender his liberty. The stern grapple for freedom in Latin America has lasted more than a century after political independence and republican government became realities. We fail to appreciate how much thralldom still remains in these lands and how fierce the struggle that rages even to-day. Aristocracy opposes democracy, special privilege is arrayed against the workingman, the State Church denies liberty of conscience to all, and the masses have been shamelessly exploited by the classes. But the semblance of foreign interference will unite all factions in defense of their inalienable rights. The rising republics may be weak and unstable, but they rejoice in their sovereignty and resent any suggestion that they should not be allowed to work out their own problems and commit their own errors. The Monroe Doctrine (to which they owe their very existence) is an implied reproach. Only when they are admitted to international councils as the coguarantors of Latin American integrity do they feel duly recognized and honored.

In the A. B. C. Advisory Commission the United States has tested their sincerity and competency with undoubted advantage. It was no firebrand but a sober publicist that wished to relegate that famous Monroe Doctrine to the realm of obsolete decrees though it may have been an enthusiast who exclaimed: "Better far that the last Mexican should fall on the soil of his fathers grasping the broken staff of his national banner than that any power, however great, should intermeddle with affairs that are purely Mexican!" Hitherto we have failed to make due allowance for the regnant spirit in Latin America and it is a hopeful sign that Argentina, Brazil and Chile have attained such stability and progress in self-government that they are deemed worthy of a

place by the side of North America in continental politics.

Enthusiasm for Humanity.—At a great public gathering a popular orator ventured to coin a slogan which would serve to embrace the dearest interests of both Americas when he shouted: "America for the Americans!" But President Saenz-Peña, of Argentina, promptly corrected him by suggesting: "Latin America for humanity." Latin America has known long centuries of travail; her first throbs of liberty were distant echoes of the French Revolution and democracy is a vital issue to her leaders. To them has been given, in remarkable degree, a clear vision of human rights. During the throes of the present European War her voice has been the loudest in appeal for humane measures. From Voltaire, from Lamartine, from Compte she has learned what Burns has so admirably summarized in a single line: "a man's a man for a' that." Latin America has declared war on tyranny and does not propose to sign a truce until all men be free. Social, industrial and religious bondage may still exist but she has never had a slave war nor has she purchased slaves with the public fund in any republic.

Attitude to North Americans.—There is an undercurrent of hostility to the United States throughout all Latin American republics with the possible exception of Peru.

Peru has been helped by American capital and American educators, and, for this very reason some are ready to allege that there is an implied vassalage.

Wholly unwarranted motives are imputed to the "Colossus of the North." She is suspected, if not openly accused, of an imperialistic policy; she is taunted with the reminder that Cuba and Porto Rico are now under her control. Manual Ugarte has sounded the alarm to

his compatriots and fanned the smoldering embers of distrust by hinting at a possible invasion and a threatened absorption—peaceable and commercial it is true, but none the less to be dreaded. Such a bugaboo always throws some victims into a panic and it is not to be denied that their number is considerable all over Latin America to-day.

One of our immediate tasks is to dissipate this illusion and restore the affection and confidence with which the nascent republics once regarded their elder sister. The War of Independence found its echo from Mexico to Cape Horn, the moral support of the newest nation of the New World was a powerful stimulus to the patriots in their successful revolt against Spain and the Magna Charta of each free state was modeled after the American Constitution. What afterwards occurred to mar this delightful relation? A few misguided utterances of imperialistic orators, a few diplomatic infelicities, a few forced collections of debts, then the war with Mexico, the war with Spain and the Panama Canal. In the minds of many, the term "Yankee" is a synonym for dollar diplomacy, aggressive commerce, and ruthless disregard for the rights of minorities. The average American knows too well how gratuitous are most of the above assumptions but the average Latin American still needs to be convinced. Every wise consul, every prudent tourist, every kindly host is helping to improve relations. The Pan-American Union is spreading information broadcast, Boards of Trade are visiting and developing friendships in various ways. Latin American students are visiting the universities of the North, points of contact are multiplying and the old rancor is slowly cooling. How best can two continents be fused in brotherly confidence and affection? By the sons of God and peacemakers. Since only Jesus could break down the barrier between Jew and Samaritan, only love can dispel the prejudices that lurk in South America. The missionary has been

a wonderful minister of reconciliation. What grudges can be held against a nation that sends such emissaries abroad? Genuine Christianity in all departments of exchange is the surest bridge for the sentimental chasm between peoples. Disinterested love is always irresistible and invincible.

CHAPTER IV

LATIN AMERICA, A MISSION FIELD

We have already seen that Latin America has been, since its conquest, one vast Roman Catholic parish. By the rite of baptism, universally and continuously administered, by the ordination of a priesthood in apostolic succession, by the organization of all the branches of ecclesiastical government and the erection of churches from north to south, Latin America has become Christian in the judgment of the Roman Catholic prelacy.

Can it, then, be regarded as a legitimate field for evangelical missions?

What Constitutes a Mission Field?—Before we answer that question we must determine what a mission field really is. If we are honest with our Lord as well as with ourselves, loyal to his teachings, and zealous to be guided by the example of his first missionaries, we shall not long be left in uncertainty.

1. The Master was plain and emphatic in his statement: "The field is the world." "Go ye into all the world." "Go ye therefore and make disciples of all nations." "To every creature." Such epithets as Mohammedan, Buddhist, Confucian, Catholic, or Protestant, when used as terms to qualify "world," are evident misnomers. "The whole world for my parish" is a Christian aspiration whether uttered by Augustine, John Wesley or some believer in Madras, Shantung, Edinburgh or Detroit.

Jesus made his gospel centrifugal. He pointed to the inner circle of disciples and then outward to the whole circumference of human kind.

2. "Teaching them to observe all things whatsoever I have commanded you" is a coördinate commission from our supreme Master. Wherever men and women are discovered without a saving knowledge of the truth as it is in Jesus, there is located a field for Christian missions.

3. Any community, large or small, becomes a mission field, beyond all cavil, when it issues rational appeal to disciples of Christ in other lands for their indispensable spiritual service. Thus Europe was added to Asia Minor as a mission field when Paul saw the vision and heard the voice of the man of Macedonia: "Come over and help us!" Guatemala became a mission field of our Church in 1882 when President Barrios urged Doctor Ellinwood to send a missionary to that republic and offered to pay his expenses to the field. The vision was an interview and the tones of entreaty were wafted across the Caribbean instead of the Hellespont, but the basis of the call was truly apostolic to the extent that it was a plea for ambassadors to make Jesus Christ known, and vital Christianity operative in home, school, and nation. Had our Church turned a deaf ear to the importunate chief executive, Guatemala would still have remained a mission field though unoccupied.

The commission issued by General Sarmiento to Doctor William Goodfellow for the organization of a system of Argentine normal schools, with the coöperation of thirty selected American women, was a charter of educational missions.

After the British Legion had turned the tide in favor of Bolivar and won independence for Venezuela at the battle of Carabobo, Colonel Frazer, of that Legion, wrote from Bucaramanga to the Presbyterian Church of the United States of America asking that a missionary be sent to Colombia. He was not asking for more than every creature has a right to expect from those who enjoy conscious sonship of a heavenly Father, in a new king-

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A CONTRAST AT CERETE, COLOMBIA

Pagan

Christian

dom of brotherly affection, through the redemption of one who said to them "Go!"

4. While a state of civilization may be a fair indication of the extent to which Christ's life has penetrated within a given radius and while it cannot fail to reflect the community extension of the blessings of his gospel, nevertheless, what takes precedence over all other marks of a mission field is the lack of personal knowledge of the Lord Jesus Christ and daily loyalty to him.

A Latin American Ambassador at Washington said to the representative of a Christian church. "We need you; our burdens are greater than we can bear!" Carranza has written. "The work of the missionary is too valuable to be lost." Presumably, both advocates knew that Christian missionaries bring to any land a message for the soul, solace for the oppressed, strength for the weak, relief for the perishing, courage for the hopeless and life abundant through Jesus for men dwarfed, perverted, engulfed in selfishness and marred by sin.

5. A mission field, thus identified, remains such until it can propagate Christian truth through its own newborn sons and daughters within the territory it embraces and so become, in turn, a missionary agency to other mission fields.

Primitive Faiths a Failure.—The religions of the Indian, as we have seen, were crude and animistic. Their deities were capricious monsters with whirlwind passions. Human sacrifices were common among the Incas; ruined altars and urns that held the lifeblood of the victims have been unearthed around Cuzco. They had an elaborate symbolism that spiritualized, in crass fashion, the powers of nature.* Suggestions of their ethnic beliefs and rites are still traceable in their pilgrimages to the holy shrines at Guadalupe, Mexico, Copacabana on Lake Titicaca,

* For fuller details consult Prescott, "History of the Conquest of Peru," or W. H. D. Adams, "The Land of the Incas."

Andacollo in Chile, Lujan in Argentina and a score of other Meccas where they rally every year for the sacred dances in the open air. "At least five million Indians, in remote and unexplored regions, are still as intact in their paganism as they were before the eyes of the Christian had looked upon the American shore."*

If outside pressure were suddenly removed from the twelve million pure Indians who are in contact with the Roman Catholic Church, it is altogether probable that there would be a marked return to paganism within five years. The savage imagination pierces beneath the tawdry trappings of the modern image and sees the ancestral god beneath.

The ethical force of the ancient religions has been variously estimated. A remnant of it still persists in the sanctity of marriage among such tribes as the Aymarás and Caribs.

Roman Catholicism Insufficient.—Nothing less than the adequacy of the Son of God with power could have fulfilled the demands imposed upon the Roman Catholic Church after the Conquest. The record might have been a different one had the Church of the sixteenth century in Spain been a body that cherished the truth of the living Christ, and, constrained by his Spirit, sought to translate it into life on a new continent.

But the Spanish Church was a proselyting organization which sought to make conformists rather than converts. Subtle in compromise, she adjusted her requirements to the level of the conquered multitudes. Her standards were not the teaching and example of Christ but the fair average of human morality. Failure to achieve was not considered a sin but rather a misfortune that called for pity; sin was an offense against the Church. By the law of spiritual gravitation she was dragged down by the masses she failed to uplift.

* Commission II, Panama Congress on Christian Work, Ch. II.

The Church has no social program for the laity, although in a few republics she is still the strongest organized philanthropic agency. Under a pretense that her office is purely spiritual and her object the saving of souls, she has permitted positivists and agnostics to surpass her in attempts to save lives, ameliorate living, check epidemics and imitate Jesus in remedial effort among men.

Like the early colonizers, the Church enjoyed an unprecedented opportunity to bless mankind and vindicate all her high pretensions. For four centuries she has been without a rival, both free and favored in her spiritual enterprise.

The best of Roman Catholics regretfully admit that their Church has not won any large element within the Latin American nations to the Christian life. Devout Roman Catholics have repeatedly expressed their warm personal desire that evangelical missions might aid in the enthronement of Christ among the unconverted Latin Americans.

Roman Catholicism in Europe and America has something is common with Protestantism; in Latin America it has next to nothing. The Christian teaching afforded by the Roman Catholic Church in Latin America is so obscured, confused, adulterated and counteracted by error within the same system that only an occasional noble soul breaks through the encircling gloom to find the Life and Light of men.

We cannot ignore the fact that the duties assumed by the Roman Catholic Church have been more complex and difficult than most superficial students are ready to admit. The clergy began with limited resources in a new land to wrestle with the problem of transforming the wild and dogged Indian into a Christian and a gentleman. Next came a similar task with the African slave and the hybrid population. Race contacts were adverse to success, climatic conditions were unfavor-

able, political advantages that seemed a buttress were a barrier.

To expect the Roman Catholic Church of the Middle Ages to produce Christian citizens of the evangelical type with which we are familiar, would be (in the words so familiar to every Spanish-American) "to ask the elm tree for pears."

The Lights and Shadows of Roman Catholicism in Latin America.—The Roman Catholic Church has lent cohesion to society. Again and again, her influential clergy have prevented fratricidal strife. Her temples have served as the place of meeting for whole countrysides. The pastoral oversight exercised by the parochial clergy has had its distinct advantages. Until quite recently they served as recorders and registrars everywhere. The Sisters of Mercy have managed all the hospitals, orphanages and almshouses with commendable self-sacrifice.

Many branches of the public service have been organized and controlled by the Church. She has wielded public sentiment and asserted a measure of moral restraint. Some of her priests, such as Morelos and Hidalgo of Mexico, have been patriots and martyrs. Others, like Las Casas and Anchieta, have been protectors of the indigenous races. Occasional prominent laymen have assisted in social reform movements and the faithful, obedient daughters of the Church have been indefatigable in works of beneficence and charity. The Roman Catholic Church has always insisted on the religion of the supernatural in spite of the tendency to confuse it with the magical. Her firm hand has often repressed dangerous individualism and checked the demagogue before he applied his torch. With the scant apologetic material left in her hands she has combated atheism and modern philosophical fallacies.

We could not afford to lose a single one of the valuable contributions of the Roman Catholic Church.

The dualism represented by her teaching is all the more evident as we think of what she has been doing at the same time.

She has been intolerant and merciless with any who opposed her despotism. In the days of the Inquisition twenty thousand people were tortured in South America, one hundred and eighty-nine of whom were burned at the stake in Lima. She has monopolized conscience and set a traitor within the home through the confessional.

She has employed the boycott, the interdict, and other forms of persecution to intimidate men and women who have sought peace and holiness outside her fold.

In many public hospitals under the care of nuns, a Protestant receives poor treatment unless he or she is willing to confess to the priest.

In the maternity wards the children are forcibly taken away from their mothers and baptized by the chaplain.

A physician friend of the writer once expostulated: "I know the sisters too well. Do not send that servant to the hospital for as soon as the 'mothers' learn that she is a Protestant they will neglect her entirely. She has typhoid fever and two days of inattention will certainly mean her death!"

The number of those who have been evicted from rented homes and deprived of their employment is legion. A Protestant public-school teacher has to fight a stiff battle.

The Roman Catholic Church has not scrupled to use violence and imprisonment and at times, the assassin's dagger, the executioner's scaffold,* and the murderer's bomb, to despatch heretics.

She has been a political rather than a spiritual power all over Latin America and her chicanery is so notorious in Latin America that many men have become her antagonists in politics and her despisers where their souls' concerns are involved.

She has lowered moral standards by her unblushing

* There is a small Portuguese volume entitled, "Anchieta, the Hangman."

commercialism. Baptisms, marriages and funerals are all paid functions. She acts as archextortioner when she grants indulgences or chants masses for the repose of departed souls.

She has become a partner in the lottery and other nefarious traffic.* She has incorporated countless pagan rites within her established practices. Saint and image worship with their associated commerce have swelled her coffers.

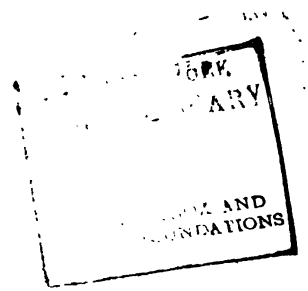
She has been the inveterate foe of popular education all over Latin America though she has maintained her own conventual instruction everywhere. She has opposed the translation of the Bible into the vernacular and attempted to suppress its public sale. She has forbidden the faithful to buy it or to read it and has publicly burnt the Book. Bible colporteurs have been stoned, flogged, jailed and killed at the instigation of the clergy.†

But her most serious fallacy is a grotesque and unscriptural Mariolatry. History records how the innovation was introduced into Europe at a time when grim theologians had so overemphasized the sterner attributes of God and the judicial office of Christ that Christianity became dehumanized and repellant because the gentler virtues of Jesus were banished from popular thought, and the frail sinner shut off from compassion and relief. The residue of Greek, Roman, Phenician, Egyptian, and Assyrian goddess worship, may have had its influence as well. Roman Catholicism has formally recognized Mary, "Mother of God," "Queen of Heaven," as humanity's Mediatrix. But in Latin America she has gone further, making Mary the first person not of the Trinity, but of a godhead of four persons. A Brazilian scholar, whose acquaintance with Roman Catholicism surpassed his command of

* The writer has seen, over a moving picture show managed by Franciscan monks, the sign, "Recreation Hall of the Child Jesus," and more than one wine cellar directly beneath the altar of a church.

† The imprisonment of Francisco Penbotti in Callao in 1894, and the cold-blooded murder of Candelario Nuñez near Dofiihue, Chile, in 1909, are only two of the many instances that have occurred within our own day.

Our Lady of Andacollo, Chile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English, wrote in this artless fashion: "My countrymen are not Christians; they are Virgin-ians." "We confess," the Jesuits taught their converts to say, "that the Holy Virgin Mary should be held in greater esteem by men and angels than Christ Himself the Son of God."*

On a tablet beside the door of the Jesuit Church in Cuzco there is the inscription in Spanish: "Come to Mary, all ye who are laden with works, and weary beneath the weight of your sins and she will succour you."

In the religious processions it is the image of Mary that is adorned with Worth gowns and precious sapphires, pearls, emeralds and rubies. The figure of Jesus has neither garland nor costume.

The exaltation of Mary is identified with the Jesuit orders which preyed upon sentimentality, æsthetic taste and superstitious veneration for motherhood.

Romanism in Latin America has preached salvation by good works but fostered an official religion which has been sadly lacking in the fruitage of good works. Romanism has deified a woman without exalting womanhood.†

When they add to this their well-known tenet of transubstantiation and the "real presence" of the actual body of Jesus in the sacrament, offered by the priest as a propitiatory sacrifice, they have dethroned Jesus as Atoning Mediator and Everliving Intercessor.

The culminating false claim of official Romanism is her vainglorious contention that Latin America requires no assistance from Protestant workers.

Unreached Areas in Latin American Life.—Let us turn our attention to the grave social, economic and moral problems in Latin America to-day before which the Church stands reproached, perplexed and impotent. The Roman Catholic Church has not caused these evils

* S. R. Gammon, "The Evangelical Invasion of Brazil," p. 99.

† The doctrine of the Immaculate Conception of Mary goes far beyond that of the Virgin Birth of Jesus, for it affirms the sinless origin of all Mary's ancestors *ab initio*.

but she has not striven, as we have every reason to expect of Christ's followers, to remedy them.

Immorality.—Christianity is supreme in the realm of character and conduct. It not only exercises a censorship over the chambers of imagery and dominates the senses, but it makes both the subjective and the objective life pure fountains of refreshing virtue.

Latin America is the land of pious blasphemy. The names of God and Jesus Christ are common expletives used with nauseating frequency. One cannot converse for ten minutes with the average Latin American of even the best classes without having his ears assailed by apostrophes that he associates with the holiest exercises. "I honor the Roman Catholic Church for one thing—for her Holy Name societies," said a manufacturer of Plainfield, N. J. He had never listened to the ordinary language in Latin America. Common conversation reeks with foul insinuation and the most sacred subjects are treated with a coarse familiarity and a levity that suggest unbridled animalism.

The searching glances and the obscene comments of the stylishly attired boulevardiers, as they jostle and ogle the passing women, arouse the indignation of any man who has a spark of chivalrous regard for the sex that claims his protection. Even the children of tender years are exposed to this plague, and suitable protectors must be provided for them on the streets in broad daylight. Instruction in vileness for all children is provided gratis. The despicable cowardice of these male offenders is all the more blameworthy because their effronteries cease if a lady have an escort.

All classes are "very daring in their speech" and, sad to relate, the provocation in not always one-sided.

Crimes against virginity and marital infidelity are deplorably common in Latin America. Instead of thundering against these crying evils the Church uses "the

still, small voice" that shades into a smothering smile. The convents receive all nameless children that are left in the turnstile cradle and no questions are asked of depositors.* But only a small percentage of them are heartlessly abandoned to substitutes; children of unwedded mothers are legion in Latin America.

Assuredly climate, racial inheritance, and unprotected poverty are strong factors in multiplying these unhappy conditions, and we cannot lay all the blame at the door of the Church. French-Canadian Catholicism, so closely akin to Latin American Catholicism in all other respects, is singularly free from this odium. But immorality withers in the consuming flame of Christian purity. The men of Latin America are, as a class, impure and immoral chiefly because they are unchristian.

Illegitimacy.—Illegitimate births are abnormal in a moral community. The state law determines whether a child is "legitimate" or "natural." In so far as the Church has failed to do all in her power to improve moral conditions is she responsible for lapses in conduct. But in Latin America the clergy have fought the statute of civil marriage with every weapon in their arsenal and have thereby increased their accountability. The Acts and Decrees of the Council of Latin American Bishops in Rome 1899 (Sect. 588) declare civil marriage "a shameful and pestilent concubinage (*turpis et exitialis concubinatus*)." Marriage, according to the Roman Catholic canon law, is a sacrament into which none can enter without the priest and of which there can be no dissolution save by death. They cannot derogate the natural law that governs physical mating, so they oppose civil contracts and make the marriage rite as complicated and costly as possible. The law's demands and the law's delays make matrimony in regular form so difficult

* The census of 1890 for Brazil shows that 12,265 babies were thus received.

to contract that young couples content themselves with the sanction of nature or helplessly accept the benediction of the Church which has no legal value. Consequently, their children are enrolled in the registry offices as "natural" or illegitimate. Before God, their conjugal fidelity may be without a flaw and their children as truly legitimate as any in the land but the innocent offspring are branded for life. How can a peon, earning eighteen cents a day, forfeit days of his time, pay witnesses' fees, a tax of at least two dollars to the priest and still have enough for a wedding feast? Half of Latin Americans are in that class and face that quandary.

Therefore, in interpreting the official records of illegitimacy, let us make a liberal discount for dishonor alleged where it does not exist save as a legal fiction. In Guatemala the illegitimacy is sixty per cent; Ecuador, seventy-five per cent; Venezuela, fifty-five per cent; Brazil, seventeen per cent; Chile, forty per cent; Colombia, fifty per cent. Has any other land, be it Christian or pagan, a record to compare with this?

Untruthfulness and Fraud.—"The word of a Latin American" conveys a doubtful impression. There are a goodly number of men and women in Latin America who would not stoop to deceit because honor governs their speech. But the majority of Latin Americans at their leisure would corroborate what David said in his haste. The Church has decided that a lie is a venial and not a mortal sin. An evasive remark is "a very present help in trouble." Mark Twain would not have been a humorist in Latin America where picturesque exaggeration is so common.

The Spanish language reminds one of a bull ring with so many facilities for escape when a culprit has to face a charging fact. *Quien sabe?* (Who knows?) and *Como no?* (Why not?) are common responses to an embarrassing question.

Gambling.—Games of chance are the spice of life in Latin America. Of course, our own skirts are not clean and we cannot accuse the Roman Catholic Church of failure unless we are prepared to indict the Protestant Church as well. But the Romish body has been the patron of lotteries since the early days of the colonies and must be held accountable for the gambling at which she connives for her percentage of gain. The writer entered the Cathedral of Montevideo in 1906 only to find that one asthmatic friar was chanting a litany to an empty church while three women were stationed near the font of holy water offering lottery tickets for sale to speculative worshipers.

The Spaniards introduced bullfighting and cockfighting; the foreigners brought card games and horseracing.

Saddest of all, it is the poor who are the worst victims. Whether it be due to a desire for exciting pleasure or to a reckless plunge after wealth they hardly know. The boys have elementary graded courses that soon enable them to graduate into the senior class.

Sunday Desecration.—The Church has not remembered the Sabbath Day to keep it holy. Surrendering easily to an interpretation less grievous to man, and amending the teaching and example of Jesus, she has declared it a day of recreation and expects nothing more from the faithful than attendance at early mass. It is the day for public games, for excursions, for mass meetings, for feasting and social merriment.

Alcoholism.—In Latin America the Church has never arrayed herself against the liquor traffic. She could not consistently do so for the simple reason that the Roman Catholic orders are owners of vineyards and manufacturers of wine. Like offenders are many of her influential members on estates and sugar plantations.

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The Church counsels temperance in the use of alcoholic beverages and considers she has done her full duty. Pulque, *aguardiente*, chicha and wine are ruining the Latin American nations all the faster on account of the Indian weakness for fermented liquors. Argentina and Chile have large sections devoted to grape-growing. In Chile, common table wine is cheaper than milk and within the reach of any purse. There are many consumers of wine who are habitually moderate, but there are more who are drunkards. Few are the total abstainers in Latin America, but it is significant that almost all of them are members of the evangelical churches. After the usual Saturday night and Sunday bout there are twenty-five thousand workmen in Chile who are unable to return to their accustomed tasks on Monday morning while many of them do not resume work until the middle of the week. Encina, the foremost Chilian authority on economics, writes: "With few exceptions, the Chilian laborer gambles away or drinks up most of his wages."*

The Roman Catholic Church has never endeavored to control or check alcoholic excesses at her Church festivals which often terminate in disgraceful revelry.

Epidemics and Infant Mortality.—From time to time these lands are scourged by devasting diseases such as smallpox, cholera or bubonic plague. Medical science is slowly gaining ascendancy over them and sanitary laws are more rigidly enforced. But overcrowding and defective hygiene produce frequent outbreaks. Malaria and yellow fever are endemic in most of the tropical coast ports unless some special measures for sanitation have been imposed by law. Isolation of patients is not considered necessary for children's diseases of an infectious nature.

The mortality among infants in the large cities is appalling. Of every five infants who are born in Santiago,

* Quoted by E. A. Ross, "South of Panama," p. 219.

Chile, four pass away within five years after their birth. The causes that may be assigned for this are: alcoholic parentage, ill-trained motherhood, adulterated milk, open sewers and lack of medical relief.

The bereaved mothers do not grieve as would their North American sisters because they derive their consolation in part from the Moorish fatalism and in part from religious belief. Their usual comment is: "After all it is a comfort to think my innocent babe has escaped the corruption of the world and she is still mine as a little angel (*angelito*)."

For this reason, in spite of a salubrious climate and a high birth rate there is little increase in the population of many of the republics.

The children who survive are certainly hardy and fit.

The Church has made no organized effort to preserve infant life.

Illiteracy.—The Roman Catholic Church has hitherto flourished best in the midst of ignorance and never has advocated popular education except in lands where public opinion had been formed by the evangelical bodies. Yet she has strained all effort to capture the children of the influential classes for her special schools. She has been the stanch ally of a soulless oligarchy that has withheld instruction from the masses of the people. Theologians have spoken of the better classes as *gente de razon* or "people with reason." All others are described by implication.

In the New World she concurred in the plan to humiliate the children of Spaniards and Portuguese born in America by denying them facilities for education. This reduced the caste of "mestizos."

Latin America has many opponents of free schools. They argue: "Education teaches a poor man facts that compel him to think. Start his mind to work and he grows insolent and seditious; he demands better pay,

shorter hours and all sorts of absurd and costly attentions. He is far more profitable and pliable if he lets study alone, and why should we deliberately put into his hands a dangerous weapon against ourselves?"

The Church opposes higher education by the State because she claims the process makes infidels, since most educated men in Latin America are anti-Catholic. But this rampant hostility to everything ecclesiastical is not the fruit of education but the aftermath of Romanism.

If the Church were not so aggressive in the training of wealthy children and so assertive of her alleged "rights" under public-school laws in countries that are overwhelmingly Protestant, we might not suspect her of willful and designing obstruction in Latin America where the percentage of illiteracy is as follows: Mexico, sixty-six per cent; Guatemala, seventy per cent; Venezuela, eighty per cent; Colombia, seventy-five per cent; Chile, sixty per cent; Brazil, seventy-five per cent.

President Sarmiento inaugurated a policy and put his life into an effort that reduced Argentine illiteracy from seventy-one per cent in 1869 to forty-eight per cent in 1914.

The Roman Catholic Church is an *imperium in imperio*. Within the state yet apart from state control she has enormous revenues, commodious buildings, and a host of trained men and women who could teach every parishioner to read and write within a single generation. She deliberately withholds the minimum of protective knowledge from the masses. Let us remember that they are the poorest, neediest and most deserving classes in all these lands.

At least thirty-five million—half of the population of Latin America—are unable to read the Word of God if they possessed copies of the Scriptures.*

The Roman Catholic Church can live without a Bible.

* This is a very conservative estimate.

Can Latin America find eternal life without God's revelation?

Economic Pressure on the Poor.—"The poor ye have with you always," said Jesus, and we know how true that word is. The existence of unavoidable poverty and distress was intended to save the rich from corroding selfishness. Palestine was a land of poor people and still remains so, but Latin America is a bounteous land where few ought to feel the pinch of a bare minimum of existence. Listen to the voice of witnesses: "Untold riches lying at our feet while thousands live and die in the most abject misery" (from Venezuela). "Colombia is a rich land but most people find it a struggle to make the barest living." "In Porto Rico and Cuba in spite of the wealth taken out of the country from the sugar plantations and factories the masses are pitifully poor." "The small farmers in the interior of Brazil by hard labor just manage to keep body and soul together." "We have not yet reached more than the poorest of the poor" (Chile). Most of the classes described would object to such an application of relative terms. They deserve our pity rather than our reproach.

We do not intend to raise a discussion on economics, but what duty has the Christian Church toward industrial justice? Whence came the movement toward profit-sharing, reduction of rentals, price control, et cetera.

The Roman Catholic Church in Latin America controls more wealth and property than any corporation. What sacrifices does she make to render the wage-earner self-supporting and self-respecting?

She has trifled with a solemn issue but the growing bodies of socialists and anarchists are not trifling with the Church.

Irreligion Among the Educated Classes.—Cultured men, in the main, have abandoned the Roman Catholic

Church in Latin America. The few who remain faithful are influenced by prudential motives which spring from business and political advantage or social prestige.

It is not moral turpitude that causes this repulsion. The recoil from priestcraft has been a healthy aversion to hypocrisy. Whatever the character of the priesthood may be, its reputation in Latin America does not seem to inspire the confidence of thinking men.

How can nations be won to Christianity and high living if the men who lead in every department of national affairs are not merely indifferent but antagonistic to religion? For women and men of mediocre minds the educated deem religion a boon, but they claim to regulate their own conduct by eclectic philosophy.

Viscount Bryce, who enjoys international fame as an interpreter of the life of nations, writes: "Another fact strikes the traveler with surprise. Both the intellectual life and the ethical standards of conduct of these countries seem to be entirely divorced from religion.... Men of the upper or educated class appear wholly indifferent to theology and to Christian worship."*

Rome contemplates this latest product of social evolution with blank dismay. Her stereotyped processes can be applied to all cases but this. Sincere men who have deserted to the enemy may be induced to return to Christ but never to the Roman Catholic Church as they find it in Latin America to-day.

Spiritual Inertia.—Public opinion, on moral issues, is hard to arouse and harder to sustain in Latin America.

A policy of passive endurance seems to guide men when any high principle is involved. A lecturer of international fame finds it difficult to secure a fair-sized audience when he discusses ethical problems, but let him change his theme and men will flock to hear him.

Men go into rhapsodies over poetry, philosophy,

* "Latin America—Observations and Impressions," p. 582.

music or the drama, but their higher aspirations seem to have suffered atrophy. A literary club will expend large sums to secure a popular orator but none of its members would cross the street to listen to a good sermon. The Roman Catholic Church seems unable to rouse them from their settled apathy.

Opinions of Prominent Latin Americans.—Inasmuch as patriotism is the dominating passion in all Latin Americans we are under safe guidance when the ablest and best among them make a public proclamation of the most urgent needs of their countries to-day. F. Garcia Calderón, discussing the unifying forces that make for Latin American solidarity, says: "From Mexico to Chile the religion is the same; the intolerance of alien cults is the same; so are the clericalism, the anticlericalism, the fanaticism and the superficial free thought; the influence of the clergy in the state upon women and the schools; the lack of true religious feeling under the appearance of general belief."*

"In my judgment, what has most hindered the formation of true democracies in Spanish America has been the lack on the part of its leaders of a sincere desire and of a high and sustained effort toward the elevation of the common people. . . It is not enough to preach Christianity. Christianity must be lived. It is not enough to say to the poor descendant of the Incas: 'Love and respect all men as your brothers,' and then treat him as a slave. If we put the Bible into his hand we must put with it our love and our sympathy. If we invite him to live the Christian life, we must show him by our example what that life is."†

"That which cannot be cured, and which foreshadows death is moral failure. And this is the evil of this country

* F. G. Calderón, "Latin America: Its Rise and Progress," p. 337.
† Speech of Judge Emilio del Toro, of the Supreme Court, Porto Rico, delivered at the Panama Congress on Christian Work, February 16, 1916.

(Peru)... We breathe a fetid atmosphere and are not sickened. The life of the country is poisoned and the country needs a life purification. In the state in which we find ourselves, the passing of the years does not change men, it only accentuates the evil. A purging and a struggle are absolutely necessary."*

Ruy Barbosa, the honored Brazilian statesman, thus describes Romanism as he found it in the land he loved: "A new paganism, as full of superstition and all unrighteousness as the mythology of the ancients—a new paganism organized at the expense of evangelical traditions shamelessly falsified and travestied."†

In Chapters V and VI of "South American Problems," by Robert E. Speer, there are copious quotations from a large number of Latin Americans—patriots who realize the supreme importance of righteous living as the pedestal of national prosperity—and the student is referred to these for further information.

The Panama Congress on Christian Work in Latin America.—On the tenth of February, 1916 an historic and epoch-making Congress assembled to discuss the religious conditions in Latin America with a view to concerted action based upon ascertained facts. Prior to their meeting an exhaustive study had been conducted by eight commissions of experts from Europe, United States and Latin America. Among the delegates and visitors were twenty-seven of pure Latin American blood, one hundred and twenty-two North American and European Christian missionaries to these lands, one hundred and fifty-five coöperating brethren, board secretaries and others, from the United States, Canada and Europe, together with one hundred and seventy-eight visitors who face religious conditions in the cosmopolitan city of Panama and the Isthmus.

* Article in "El Sur," Arequipa, November 14, 1914, entitled, "Ruin."
† S. R. Gammon, "The Evangelical Invasion of Brazil," p. 86.

Presbyterians, North, South and Latin American, Delegates to the Panama Congress

The Latin American representatives were men who know their fellow countrymen thoroughly, who have been so profoundly stirred by palpitating problems that they have endeavored to solve them in their individual lives and afterwards have solemnly dedicated themselves to the service of their fellow men.

They have found in Jesus Christ the full satisfaction for the cravings of their souls. They have witnessed his triumphs over the sinfulness of their neighbors.

While they did not minimize the task before the Christian Church they were fired with a contagious optimism as they spoke of what Christ could do for Latin America to lift the burdens that oppress the hearts of multitudes.

In a single afternoon session forty-seven references were made to their need of the living Christ to supplant the dead Jesus whose cross is still the symbol of religion in Latin America.

A fair summary of the conclusions of that Congress are indicated in the list of urgent appeals to Europe and North America for brotherly coöperation in providing for Latin America:

1. A spiritual dynamic to produce character.
2. A full gospel of a risen Redeemer for every Latin American.
3. An open Bible in the language of the people.
4. A trained Latin American ministry.
5. A Christian literature—evangelical books and periodicals.
6. Christian Education.
7. Christian work for Latin American women.
8. Sunday schools.
9. Missions to the Indians.
10. Christian Associations for young men and young women.
11. Special Christian ministries for the educated classes, for the forty-five thousand students in Latin America

and two thousand of their number in North American universities. In tones that reëcho throughout two continents the Macedonian cry has been sounded. Those who know Latin America best and those who love it most, regard it as one of the great fields for evangelical missions.

"T"

1. How do the Re[illegible]th the United States in siz[illegible]
2. If you were our "fortu[illegible]ne" what opportun[illegible]?
3. Why do you th[illegible] know so little about Latin A[illegible]stion first read the chapter t[illegible]merica and then question thos[illegible]nd reasons for them.)
4. What influenc[illegible]t us closer together?
5. What is the "[illegible]he United States look at our L[illegible]

[illegible] year

CHAPTER V

PROTESTANT PATHFINDERS

The Modern Missionary Enterprise.—We have already seen that the Roman Catholic Church has had its missionaries in the New World since the land was discovered, conquered and colonized. The great Evangelical Church was not well organized until a century afterwards, when the Reformation gave men a new spiritual vision, a new objective, a new dynamic and a new fellowship. A return to the teachings of Jesus and his apostles gave them a new program of world-conquest for the King of kings. With the larger plans for extending the Kingdom there developed a fuller insight into the purpose of his redemption and a new spirit of service. The Protestant Church as a body, in the stern grapple with internal foes, did not at once attempt her full obligation. When the smoke of battle lifted, there was a clearer outlook and whole communions, like the Huguenots and the Moravian body, accepted the duties that must follow salvation by grace. Foreign missions were not accepted as a task of the whole Church until the dawn of the nineteenth century.

Colonization, the First Missionary Method.—The first Protestant to land on Latin American soil was a Huguenot of noble birth named Nicolas Durand de Villegaignon, a friend of Admiral Coligny. Through the Huguenot Admiral's influence with Henry II of France, Villegaignon was provided with vessels to carry a number of colonists to the New World. They proposed to found an ideal settlement called "Antarctic France" where the persecuted Huguenots might enjoy what the Puritans found in New England seventy years later. They sailed from Havre in 1555 and in November of that year

landed on an island in the Bay of Rio de Janeiro. In 1557 a second expedition was headed by Bois-le-Comte, a nephew of Villegaignon. There were three hundred French Calvinists in this party, their number including two ordained ministers and fourteen students from Geneva. This enterprise is identified with three of the great leaders of European Protestantism, Calvin, Coligny and Beza. Had it succeeded, the history of South America would have been more like that of her northern neighbor.

But Villegaignon, after years of dictatorial rule, finally apostatized to the Roman faith, treacherously prevented the landing of ten thousand other Frenchmen, denounced his colleagues as heretics, abandoned the colony and returned to France after having earned the title "the Cain of America." When in 1567 the Portuguese captured the French island and dispersed the colonists, the Jesuits completed the work of destruction by hounding the survivors.

Among the few refugees who escaped to the interior of Brazil were Jean de Boileau and two companions. They boldly began to preach to the Indians with such success that the alarmed Jesuits captured Boileau, imprisoned him for eight years in Bahia and, to signalize their success in stamping out the last embers of heresy, had him publicly hanged in Rio. The famous José de Anchieta tied the executioner's knot and his holy zeal is best reflected in his own words: "Despatch a heretic as quickly as possible." Anchieta is venerated as a saint by devout Romanists but stigmatized as a "hangman" by others. "In those days Portugal was wont to make thorough work with heresy and heretics, and no vestige of these thirty years of missionary work remains."*

In 1624 the Dutch captured Bahia, and the Dutch West India Company determined to colonize and exploit the territories adjoining this port and Pernambuco for

* Quoted by Neely, "South America," p. 196.

commercial gain although they assigned a secondary motive, namely, "that a pure religion might thus be introduced into America." Their leader, Maurice of Nassau, was a wise statesman who began his work by issuing his famous decree of religious liberty. The Dutch Calvinistic missionaries were most active in their spiritual care of the colonists themselves. Some of them however, learned the Guaraní dialect and labored to convert and civilize the Indians. The home directors of the Dutch West India Company did not appreciate the possibilities and recalled Maurice of Nassau before he could consolidate his work. After thirty years of occupation Dutch influence ended with the battle of "Guararapes" and Portugal remained in sole possession with the Jesuit order in full control.

The Independence Era.—While oligarchies controlled both Church and State there was little hope of any foothold for Protestantism in Latin America even though the pioneer missionaries were as heroic as Pizarro and his fearless band.

But the dawn of the Independence era coincided with the awakening of the Church in Europe and America. The political emancipation of Latin America is contemporaneous with the formation of societies for the translation and distribution of the Bible, from which the purest doctrines of human liberty are derived.

Religious tolerance was adopted as an indispensable guarantee to citizens of a republic.

Bolivar and San Martin had committed themselves to freedom of conscience. Simon Bolivar wrote: "No religious creed or profession should be prescribed in a political constitution." It was their honest intention to open every new republic to the most liberalizing influences and none dared oppose the liberators during the period of their military supremacy. But such a radical program was not so easily carried out against

the covert opposition of the hierarchy nor did it receive ready acquiescence from the laity who were the product of three centuries of rigid Roman Catholicism. Hence, the islets of Protestantism were swept away by the tide of public opinion.

EARLY EDUCATIONAL EXPERIMENTS

James Thomson and the Lancasterian Schools.—A scheme to make all the rising generation of these new states daily students of the Bible originated in the mind of Joseph Lancaster, a son of poor and unlettered parents, who was born in Southwark, England, 1778. He was a contemporary of Robert Raikes of Sunday-school fame. His own intellectual preparation was scant yet he founded a system of education which left its impress on the culture of his time.

Lancaster displayed his zeal as a popular educator very early and, while yet a youth, gathered the children off the streets of his own town and taught them the three R's although his material equipment was the poorest. He adapted the monitorial system so widely used in England and Scotland. The classes were recitative, the study periods during the day were a collective buzz, the Bible was his textbook, and pupil-teachers his assistants.

His efforts attracted the attention of George III who summoned him for a private interview and warmly commended both the aim and method of Lancaster.

The general application of such a system would have made every child in Great Britain conversant with the English Bible and the project was the most ambitious of all post-Reformation religious enterprises. A board was organized in England for the purpose of extending the benefits of the Lancasterian system to other lands. It was called "The English and Foreign School Society."

The British and Foreign Bible Society has just begun its missionary work in other lands. These two societies

combined in their selection of Mr. James Thomson as joint representative of their work in South America.

He began in Buenos Aires only six years after the revolutionary outbreak. Argentina was politically free but the struggle still raged in Chile, Peru and Ecuador.

The provisional government, after long negotiations, intrusted him with the responsibility of organizing all the schools in and around Buenos Aires on the Lancasterian basis. The clergy viewed the move with jealousy yet they were not in a position to oppose Thomson openly. Uruguay responded to his overtures by inviting him to initiate the system in Montevideo under government patronage. Director General O'Higgins, of Chile, begged for Thomson's services, paid his expenses from Buenos Aires, lending his name and official influence as patron. Later, he issued a decree which contains the following significant judgment: "The propagation of this system holds out the surest means of extirpating those principles formed among us during the time of darkness." A local committee was formed to promote the movement. O'Higgins, in a proclamation, ordained: "Of this Society I shall be the Protector and a member. My first Minister of State will be President."

The largest hall in the university was opened to him for the preparation of monitors, and measures were adopted for the extensive publication of textbooks. Santiago received a large shipment of Bibles and Testaments.

San Martin was finishing the Peruvian campaign when Thomson sailed north for the old capital of the viceroys (1822). San Martin received the missionary cordially and ordered the friars of the Convent of St. Thomas to vacate within two days so that Thomson might begin in a central hall.

This grand, old republican of Latin America, in a formal presentation of the work to the government, said: "The men who will be most useful to South America are men truly religious and of sound morality."

Shortly afterwards Thomson wrote: "The Bible is now sold very near the place where the infamous Inquisition held its sessions."

The influence of the Bible among the Roman Catholics themselves was so widespread that a clerical member of the commission that drafted the Constitution of Peru used I Cor. 1 : 12, 13 as a basis for his appeal that the article governing religion should read "The religion of Jesus Christ is the religion of the State." But Jesuitical influence was too strong and crafty for this edict of tolerance and the formula that was finally adopted found its way into most of the constitutions in Latin America. It runs: "The Roman Catholic Apostolic Religion is the religion of the State and the exercise of every other is prohibited."

But Thomson was able to gather two hundred children into his central school before he passed on to Ecuador where he was well received and was able to sell copies of the Scriptures to a number of the clergy and influential citizens.

In the city of Quito he discovered a friar who had been exiled for his advanced views and had learned the Lancasterian system abroad. This brother already had a school established in Bogotá. A Bible society was organized here under government patronage. The governor of the province bought fifty New Testaments for distribution as textbooks among the children. The committee which had charge of Bible distribution in Bogotá was composed of twenty members, ten of whom were priests! Bolivar transformed the Ocopa college of friars into a Lancasterian teacher-training school for the entire state.

The city of Caracas had enjoyed the advantage of Joseph Lancaster's presence for a period. The work here was personally directed by the founder who afterwards raised a fund of twenty thousand dollars for its extension.

In Mexico the first Lancasterian school was opened

on the twenty-second of August, 1822. When the government of Mexico had witnessed the success achieved among the three hundred children under Lancasterian teaching they made further advance possible by granting the large and beautiful Bethlehem convent as headquarters for a second and larger school for six hundred and sixty pupils. In addition, they planned to extend the system so that every town and village throughout Mexico might have a Lancasterian school, a printing press, and a free chapel.

In 1823 the lessons used in London were introduced into the Mexican schools. They were extracts from the Bible, without comment.

In all these republics collateral instruction was furnished, but the Bible was used wherever it would serve as a text.

Permanent Influence.—It would be difficult to tabulate the general results of this experiment. Mr. Thomson returned to England in 1826. He left no trained successors who were imbued with his own spirit and the few Englishmen whom he had sent to Latin America soon grew discouraged. Only William Morris, in his schools for the poorer children of Buenos Aires, has preserved a few of the outstanding features of the Lancasterian system. Thomson attempted more than any man could have hoped to carry out through coöperating committees who were men of no special fitness and who were under the domination of the Roman Catholic Church which was striving after a free field for its own system. He began many schools but never perfected one of them. Gradually the coils tightened about the evangelical institution and it was strangled by political and clerical pressure. It received a warm welcome because it purported to be educational; it met with a violent death by priestly suffocation because it was evangelical. By reason of the low fees that had been collected and the gra-

tuitous instruction furnished to most of the Lancasterian pupils it helped the general tendency to consider education a government philanthropy—a tendency which persists all over Latin America and makes it difficult to collect taxes for school purposes.

Discipline was strict and salutary; this produced a temporary improvement in morals. The Bible was more widely read than ever before in the New World. The impulse given to Bible distribution was strong. Auxiliary Bible societies were established in Buenos Aires, Santiago, Valparaiso, Lima, Guayaquil, Quito and Bogotá and thousands of Bibles were put into circulation. This marks the beginning of effort on the part of the British and Foreign Bible Society to scatter the Word broadcast over Latin America.

The Lost Opportunity.—A resolute band of Christian workers might have pressed the advantage secured by Thomson and have laid the foundations of a successful evangelical enterprise at a time when all circumstances seemed to favor their cause. Don Domingo Amunátegui Solar, rector of the University of Chile, who has written the most valuable work we possess from the viewpoint of a Latin American, considers that the withdrawal of Thomson signified the failure of evangelicalism to grasp her scepter and ventures this sweeping judgment: "And thus passed forever the Golden Age of Protestantism in South America."

A tide of reaction followed; the Church tried to obliterate every trace of the system. To-day, a century later, we are better prepared to enter in. Large bodies of men now openly favor Biblical study and moral discipline in the schools, and the land may still be possessed for Christ and true education. From one of Thomson's letters written at Lima we cull an appeal that comes to our own generation with added force:

"What an immeasurable field is South America! And

how white to the harvest! I do not think that since the world began there ever was a finer field for the exercise of benevolence in all its parts. The man of science, the moralist, the Christian have all fine scope here for their talents. God, who has opened the door will surely provide laborers!"

A Tentative Effort.—In 1835 the Methodist Episcopal Church sent Rev. Fountain E. Pitts to inspect the east coast and report on the outlook for an evangelical mission there. During his short stay in Rio and Buenos Aires he met with such a favorable response that he recommended, on his return, that the Church should establish missions on the east coast.

In 1837 Rev. D. P. Kidder arrived in Rio. His work was chiefly that of Bible circulation. He has preserved many incidents of that pioneer enterprise in his interesting book, "Brazil and the Brazilians." Great was the demand for the Word of God in those days; people came from long distances to purchase this talismanic book.

A Permanent Work.—But the first mission agency that has done continuous service until the present day was launched by Doctor Robert Reid Kalley, a Scotch physician, who was expelled from the Island of Madeira, where he had been eminently successful, and had sought the shores of Brazil, where he believed a great work could be done among people who spoke Portuguese. Although he arrived in Rio as a refugee he soon returned to his mission work stimulated by some of his old parishioners who had preceded him. For this reason we may set down 1855 as the epoch-marking year. Since that time the work has continued to increase. Doctor Kalley possessed a rare combination of gifts. He was a skillful physician, an accomplished linguist, a talented poet and musician, and a Christian of commanding character. The Brazilians rallied about him, and soon he had a con-

gregation which he served for twenty-one years. One outcome of Doctor Kalley's work was the organization of a voluntary interdenominational missionary society in Scotland, known as "Help for Brazil," which still cares for allotted sections in Pernambuco, Espirito Santo, Rio de Janeiro and Minas Geraes.

A Few of Those Who Blazed the Trails.—If space were available, great stories might be told of the pioneers of evangelical missions who, sent out by our own and sister churches, opened paths into many of the countries of Latin America.

The pioneer apostle to Chile was Rev. David Trumbull, D.D., who came to Valparaiso in 1845 in behalf of the Foreign Evangelical Society. He was of patrician birth, a man of keen and disciplined intellect, of a masterful will, and yet withal polished and courteous, with a personality that charmed all sorts and conditions of men. The west coast of South America at that time had not a single missionary. Doctor Trumbull's mission was primarily for the seamen and the foreigners who spoke English. But his compassionate heart was stirred as he dwelt in the midst of religious conditions that would harrow the soul of any devout man. While he succeeded in building up a strong Union church in the wealthy foreign community in Valparaiso, he was not content. He made repeated appeals to America for aid in the evangelization of the Chilians, and reënforcements were granted him later. Meanwhile he took advantage of his wide acquaintance and strong personal influence, and labored alongside of public-spirited citizens of Chile in a series of successful campaigns which culminated in the reform laws of civil marriage and lay cemeteries and led to a degree of tolerance in the matter of worship.

In 1873 the American and Foreign Christian Union transferred all its interests to the Presbyterian Church, United States of America.

Brazil was entered in 1859 by Rev. A. G. Simonton who landed in Rio as emissary of the Presbyterian Church. The Brazilians of to-day regard Mr. Simonton as the Evangelical Patriarch. All who knew him are unstinted in their praise of this servant of Christ. He made a lasting impression on the land. Like every successful missionary Mr. Simonton possessed rare and well-balanced gifts of both mind and heart. A Presbyterian church was organized in 1862. In 1865 after Mr. Simonton had been cheered by the arrival of Rev. A. L. Blackford, and Rev. G. W. Chamberlain, the Presbytery of Rio de Janeiro was organized.

After the Civil War had divided the Presbyterians of the North and South, the Southern Presbyterian Church undertook responsibilities in the promising field of Brazil. Rev. Edward Lane sailed for Brazil in 1869 and established at Campinas, a flourishing city in the State of São Paulo, his headquarters for work. His comrade, Rev. G. N. Morton, specialized in school work, and though early efforts in this department were not as successful as the founder had hoped, the fruitage of his pioneer work is found to-day in the prosperous schools scattered through ten states, and upheld with a rare degree of efficiency by Mr. Morton's successors. Another forerunner was Rev. J. Rockwell Smith, who began his important work that has never ceased to grow in and around Pernambuco.

In response to the plea of Colonel Fraser, army comrade of Bolivar, the Presbyterian Board sent Rev. H. B. Pratt to Bogotá, Colombia, in 1856. Mr. Pratt died in 1913 after almost sixty years of unremitting fidelity to his task as missionary, translator of the Bible, and author of commentaries on the Bible. Mr. Pratt enjoys a wide reputation in the Spanish-speaking evangelical world.

To Bolivia the gospel was brought by a colporteur of the American Bible Society named José Mongiardino.

Although he had been warned not to cross with the Bible from the Argentine frontier into Bolivia, he tramped as far as Sucre and sold out his entire stock. But a high ecclesiastical functionary, the Vicario Foraneo of Gotagaita, had declared that the Bible agent would never escape from Bolivia alive. In a lonely place on the road he was murdered by two cutthroats who had been hired by the priesthood. The Church authorities at Gotagaita refused interment for his body in the cemetery, so it was buried outside the wall between the graves of a murderer and a suicide. In 1883 Mongiardino's grave was visited by Andrew M. Milne, the veteran agent of the American Bible Society, in company with Francisco Penzotti, the intrepid Italian colporteur. They bared their heads and consecrated their lives anew to the service which had claimed their martyred brother. In 1885 they went around the entire continent selling Bibles, and, though rejected in Ecuador, were able to make some sales in Peru. As late as 1888 there was not a single aggressive evangelical worker in Peru, Bolivia or Ecuador. About this time Penzotti was arrested for selling Bibles and preaching heretical doctrine; he was imprisoned for eight months in Callao, the port of Lima. Through diplomatic intervention he was released, but his case never was decided. The full fruition of his suffering was reached in November 1915 when the Constitution of Peru was amended so as to permit freedom of worship.*

President Alfaro of Ecuador had been deeply touched by reading the Bible, which a Protestant missionary had given him on one of the coast steamers. In 1896 Ecuador annulled the Papal Concordat, established religious liberty by constitutional enactment, and several American societies entered in. In 1899 the government engaged Dr. Wood, of the Methodist Episcopal Mission

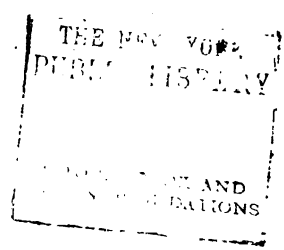
* One of the Centennial publications of the American Bible Society is the autobiography of Rev. Francisco Penzotti. It will be supplied free to leaders of Mission Study classes. Address Bible House, Astor Place, New York City.

Burden-Bearers, Mexico

Scenery in the State of Vera Cruz

Travelers, Mexico

A Primitive Loom, Mexico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in Buenos Aires, to organize a system of normal schools with foreign Protestants as teachers. But Alfaro was overthrown by the clerical party and Ecuador has been sadly neglected and woefully undermanned ever since. There is not a single evangelical church building in the entire republic.

In Mexico, Miss Melinda Rankin first ventured across the border with the book that knows no international boundaries. Organized work was undertaken later and was recognized and aided by President Juarez.*

In Venezuela, Doctor Andrew M. Milne and Francisco Penzotti, of the American Bible Society, opened work by visiting thirteen cities and towns and selling twenty-six hundred and sixty copies of the Scriptures.

Paraguay invited the Methodist Episcopal Mission in Buenos Aires to establish both churches and schools.

In 1888, responding to an appeal from Captain Allen Gardiner, a party sent out by the South American Society under W. Barbrooke Grubb went unescorted into the interior of Paraguay and began the study of the language which they had to reduce to writing. The dangers faced by these men in perils of the savage world remind one of the annals of Paton. Grubb is the Dan Crawford of the Island Republic and his illustrated volume, "Among the Indians of the Parguayan Chaco," is crammed with thrilling escapades and minute descriptions of a fascinating people.

Uruguay has enjoyed evangelical influences from her earliest history, owing to the interest displayed by the English residents.

In 1868 Doctor J. F. Thomson, of the Methodist Episcopal Church, the first Spanish-speaking missionary of that communion, founded the mother church at Montevideo which is now the center of a thriving and influential congregation, mission, and school system.

* For full information concerning the evangelical movement see "Mexico To-Day," by G. B. Winton.

Here, more than in any republic, the educated and wealthy classes have indentified themselves with the evangelical movement. The Waldensian Church has a flourishing colony in the south.

Bible Societies.—It would be impossible to overstate the contribution of the Bible societies to the evangelization of Latin America. James Thomson was the advance agent of the great British and Foreign Bible Society which has done as much in opening missions as any Board.

Doctor Andrew M. Milne, General Agent of the American Bible Society, has been called the Livingstone of South America on account of his long journeys among the Indian tribes through the unexplored interior.

Without the preliminary scouting of the colporteur the missionary enterprise would be much more difficult. In order to sell the Bible it is necessary, first of all, to announce its contents and convince men that the Word of God is what they need for their highest welfare. The best Bible sellers are the best impromptu street preachers. Since it is a case of the single colporteur against the populace, he must be a man of unusual grace and tact to win over his hearers. The only complete record of the heroism of these men will be found in the heavenly register. Let us, in our fancy, follow them across the parched sands of the desert, toil with them across the uplands and over the mountain trails, suffer with them the privations that arise from heat and cold, from hunger and thirst, from fatigue and sickness, consider how ceaselessly they are persecuted and how poorly they are remunerated, and then only shall we understand what men can do for a Master who gives them souls for their hire.

Among these faithful servants of God there has not risen a greater than the worthy head of the La Plata Agency of the American Bible Society, Rev. Francisco Penzotti. The narrative of his abundant labors would fill many

a page and would make the most interesting reading. Stripes and imprisonments have been his portion but he still lives and has been permitted to rejoice over the growth of little groups to whom he first preached the unsearchable riches of Christ.

He languished for nearly a year in a filthy felon's cell in Callao but the Government of Peru in 1915 amended the Constitution so that no man can be forbidden to preach Christ in all the republic.

In his ingenuous style Mr. Penzotti writes of the general Romish attitude toward the sale of the Bible: "It is well known that the Roman Catholic clergy persecute the Scriptures more than Saul persecuted David, and they were able to destroy perhaps three quarters of the copies we distributed in our earlier trips.

"I have noticed that while the priests burn the Bibles, the people take their images of all sorts and sizes and put them into the fire, at the same time abandoning their sins."

The Bible is the precursor of the Christian Church all over Latin America and well do the hierarchy realize that the reading of the Bible means eventual separation from Rome. Gil Diaz, one of the oldest representatives of the British and Foreign Society in Chile, relates the following incident: "While I was offering my books for sale a well-dressed gentleman approached me, inquired the prices of all the Bibles I carried and finally bought them all. With his arms full of books he rushed to the river near by and threw them all into the stream. You ought to have seen the people scrambling after them and fishing them out of the shallow water."

On the Mosquitia Coast, Central America, Rev. Alexander Henderson, who was sent by a commercial firm in 1834, made his ministry one of Bible distribution and left a worthy successor in Frederick Crowe, who carried the Word up and down the coast at the risk of his own life.

Interdenominational Missions.—Our space does not admit of extended reference to the fields occupied by interdenominational and independent bodies. Most of them have entered within the last quarter of a century, yet all of them have been able to find almost unlimited territory which is not yet occupied. One of the practical results of the Panama Congress on Christian Work in Latin America will be an organized effort to coördinate activities so that the fullest return may be obtained for the lives that are being spent in Latin America.

All of these organizations have been constrained to undertake their tasks because the need was so obvious.

The South American Evangelical Union has been able to combine the work of several British societies and form a strong evangelical mission for Peru, Argentina, and Ecuador.

The Christian and Missionary Alliance has been active in Ecuador, Argentina, Chile, Brazil, and Venezuela.

The Plymouth Brethren are quietly witnessing and teaching the truth in various centers.

The Salvation Army has extended its campaigning beyond the British possessions in the Caribbean and has entered the congested cities in Brazil, Argentina, Chile and Peru.

Missions for seamen are conducted by British, American and German societies in almost all the principal ports.

The Young Men's Christian Association has now branches in Rio, Buenos Aires, São Paulo, Pernambuco, Montevideo, Valparaiso and a beginning has been made in Santiago, Chile. Foreigners predominate among their membership in the early stages of development but their effort has been to reach the young men of these lands and the response is more gratifying each year. They also have set apart special secretaries for the student classes and are the only arm of the Church that has a definite program for bringing men who are alienated from

the Church into living fellowship with Christ and positive Christian service for their fellow men. The Young Men's Christian Association holds an annual encampment at Piriapolis, Uraguay, where they aim to bring selected leaders in the intellectual world face to face with moral and spiritual problems.

In 1906 the Young Women's Christian Association began its work in Buenos Aires among the multitudes of women who needed Christian protection and nurture in that immense city. To-day their membership is seven hundred, composed of twenty-one nationalities. They are hoping to extend the Association to many other cities.

MISSIONS TO THE INDIANS

There are at least three hundred and fifty tribes of Indians in Latin America. The Roman Catholic Church has not succeeded in touching their life. Many tribes are known only through tales from venturesome travelers. The discovery of two unknown tribes was reported on the day after the Panama Congress on Christian Work closed (February 20, 1916).

Few special agencies exist for the evangelization of the aborigines.

Captain Allen Gardiner.—One imperishable name stands out on the Roll of Honor for Latin America. It is that of Captain Allen Gardiner of the Royal Navy. Of commanding moral grandeur as a champion of the cross, he is greater still as a heroic martyr to the privations of the cause he espoused, and greatest of all as the founder of the missionary society which enables him to speak long after his tragic death on the icebound shores of Patagonia. He was instrumental in establishing the South America Missionary Society in 1844 and decided to test the power of his Master over the Fuegian Indians whom the naturalist Darwin had declared so debased as

to be incapable of moral discernment. Gardiner took up the gauntlet thus thrown into the face of One whom he loved with all the ardor of his noble nature. He was permitted to labor long enough to convince Darwin of his error. His tragic death from starvation in 1851, at Spaniard Harbor, stirred Great Britain and gave new impulse to the work among the Indians. Gardiner had traveled among the tribes of the Gran Chaco and we have already mentioned the ultimate planting of a mission there.

In 1894 Rev. Charles Sadlier, of the Canadian Anglican body, began a mission among the Araucanian Indians of the south of Chile.

The staff are Canadians who represent Gardiner's Society. Their work is well organized and is perhaps the best-balanced missionary organization in Latin America for it includes an industrial department, graded schools, regular preaching services, a first-class modern hospital, and a printing press for publications in Spanish and in the Mapuche dialect.

To illustrate what can be done with a single consecrated life among the Indians we print in Appendix C the story of Miss Annie Coope.

The Quest of the Early Missionaries.—The advance guard of Protestant missions came in a loving, fraternal spirit desiring to share with the Latin American brethren the incomparable blessings of the gospel of grace.

They were informed before they arrived and convinced before they had resided long that the people in these lands, through no fault of their own, were suffering from spiritual neglect, destitution, blindness, uncertainty, and unhappiness. Fullness of life as an experience was denied the Latin Americans because the Bible had been withheld and the Life-Giver supplanted by a thousand cunning devices of priestcraft.

The missionaries sought their conversion to the truth

and their entrance upon the life which the Holy Spirit sustains in pardoned sinners, saved and sanctified.

They endeavored to lead such men and women as they could find into the deep and abiding joys of the Christian life.

They were intent on conveying the gospel of the Bible to a people without the knowledge of One who could save and keep them in spite of daily contact with a wicked world.

Their program at first did not contemplate any organization for the converts. In fact, many of the early groups of believers were small societies in which the manner of life was modeled after the apostolic community in Jerusalem. The pastors and teachers gave assiduous care to the culture of these first tender Christian plants. From these they expected their greater harvest.

Others have since entered into their husbandry but there is not a pioneer who has long since passed to his reward who would not now rejoice if he could see what mighty increase has followed modest beginnings.

The common hope among the fostering foreign pastors was to raise up a strong band of Latin Americans who might carry forward the evangelical enterprise until the Latin Americans themselves should assume the duty of evangelizing their compatriots. In every field God graciously gave increase to his servants and thus corroborated their call to labor in Latin America.

These early leaders believed that the moral regeneration of Latin America must be begun from some outside country but continued and consummated by regenerated men and women who had found Christ in their own land and were ready to make sacrifices to bring their compatriots to him.

Of the secondary results of vital Christianity they thought but little.

Their successors in our own day face a more complex

problem, but the underlying aim of the Latin American missionary has not changed.

Spirit of the Workers.—Christianity of the New Testament type carries with it a challenge to all ungodliness and falsity. Disciples are urged to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

In the early days of evangelical activity there were frequent clashes with the clergy and the populace, accompanied by arguments both hard and stale. Controversy was thrust upon the alleged intruders and in the fierce heat of polemics many hearts were stirred. Mob violence was common.

To the credit of the missionaries it must be recorded that all of them have been "greater than he that taketh a city." They have been great in learning and great in daring. The Christ-spirit of patience, forbearance, magnanimity, and forgiveness of enemies has won over more adversaries than the unassailable logic of evangelical doctrine, and the missionaries have aimed to be constructive rather than merely hostile to pernicious dogma.

What Did They Proclaim?—They brought back to Latin Americans the lost Bible that ought to have been theirs centuries before—a message for the soul, a love token from the Father, clear, simple, strong, and timely words for the sin-stricken, the gracious speech that fell from the lips of Jesus and the searching injunctions of Peter, Paul, James, and John.

What glad tidings were conveyed in the gospel of grace! How appealing and how sensible were the teachings of Jesus concerning the Kingdom of God and how little did he say of the very things that had bulked so large in their previous transactions with God.

Jesus Christ was unveiled as the divine Redeemer who made full and sufficient atonement for all men and who

ever liveth to guide and endue the lives he reclaims. Prayer was simplified, made personal to plain men, yet invested with new power and majesty.

Here, then, was the basis of appeal for the gratitude that displays itself in holiness and service.

The Heart of the Gospel and the Latin American Heart.—The sublime excellence of our Lord's evangel is disclosed in its power to penetrate to the very fountain of being and transform the heart.

A large representative group of Latin Americans were asked: "What special aspect of gospel truth appeals most strongly to your brethren?" Nearly all answered: "The doctrine of the grace and love of God in Christ Jesus."

Latin America belongs to the earth-wide kindred of souls that yearn for the only irresistible force in the universe—abounding love.

The Latin American heart has responded to love triumphant and the number of answering hearts keeps increasing year by year. The missionary message to Latin America is "God loves you all and longs to save and to bless every one of you!"

CHAPTER VI

A HALF CENTURY OF EVANGELISM

The living Word of the living God has germinated in Latin American soil. Our missionary enterprises have taken root and show the vigor of unfolding growth. In this chapter we make a tour of our Presbyterian fields and study the work our representatives are doing, the problems they are facing, and the opportunities that summon to larger endeavor.*

MEXICO

The development of Christian work in Mexico has been fully and ably described by Winton in his text on "Mexico To-Day."

Since the Conference on Coöperation held at Cincinnati in July, 1914, the entire territory has been redistributed and the whole project reorganized so that the Presbyterian Church expects to concentrate on Yucatan in southern Mexico, Mexico City, and Vera Cruz.

Fifteen of our missionaries have already returned and report hopefully. The Mexico of five years ago is dying hard but the people are looking to God in the day of their trouble. Rev. T. J. Molloy writes: "Mexico is ablaze with fine opportunities for preaching the gospel. I only wish we had fifty more missionaries and at least five hundred more Mexican workers!"

GUATEMALA

The population of Guatemala is sixty per cent Indian, thirty to forty per cent Ladina—a mixture of Spanish and Indian—and ten per cent pure Spanish. The farm-

* For complete list of Presbyterian missionaries in Latin America in 1916 see Appendix D.

ing and industrial classes are very poor. Whole families are obliged to live on a dollar a week.

In the country sections there are few good roads and transportation of goods has to be done on the backs of men and beasts up and down the mountain trails. The boys begin carrying loads at a very early age and gradually increase their strength until they can trot along a highway or up a hillside path with a box, sack or pack at a pace that denotes their superb endurance as well as their muscular power.

The women also have their babies to balance along with miscellaneous bundles. Guatemala has been called "The Land of the Burden-Bearers." Their physical burdens are only dim suggestions of the crushing weight of spiritual ills.

Contact With the Outside World.—The United Fruit Company has enormous tracts along the coast where they raise bananas and pineapples and there are large coffee and sugar plantations in the interior.

American goods are reaching all the towns. One correspondent states: "Guatemala has ten paid boomers of special brands of whisky to every preacher of righteousness."

Religious Observances.—So far as the mass of the people are concerned religion is a mere matter of form and feasting. The old churches are deserted save for a few old women who relieve the tedium of existence by hearing an occasional mass.

The procession of Corpus Christi attracts multitudes from the entire countryside, but the authorities of late have interfered with this celebration.

Anticlericalism.—It is estimated that in all Guatemala there are not more than one hundred priests, many of them without parishes. The day of their political power

has passed. No Latin American republic has equaled Guatemala in restrictive legislation aimed against the Roman Catholic Church.

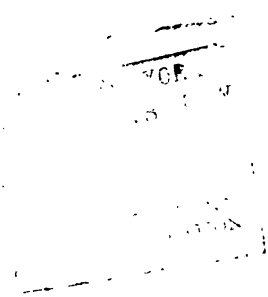
General Barrios adopted severe measures to establish religious liberty because he believed it was essential to all human progress. He banished the Jesuits from Guatemala so that even a minister of the gospel must swear that he is not a Jesuit before he is permitted to enter. President Barrios also confiscated church property, monasteries and convents, outlawed the friars and nuns, and left the churches under rental privileges to the secular clergy, whom he obliged to discard their clerical habit as a street costume.

While the energetic treatment adopted by President Barrios may have been dictated by political motives, nevertheless it was a distinct advantage to our Presbyterian missionaries who were welcomed to that land by the president himself and favored in many ways by government officials.

Guatemala City.—Since the field was opened to Presbyterian missionaries by President Barrios in 1882, our work there has received the favor and protection of government officials from the president down, and, in this respect, has been more favored than any undertaking in Latin America. A house in a central location was rented from the president at a nominal sum, and liberal contributions were made toward furnishing it. Thus the English and Spanish congregations in Guatemala City were sheltered from the persecutions that usually accompany pioneer work. When their own chapel was dedicated in 1891 the rejoicing was general. In outlying districts the undertaking has been more difficult.

A girls' school was begun in 1884 but discontinued in 1891 for lack of a suitable property. A commodious modern building of solid brick with cement trimmings covering half a block was occupied in 1913. This build-

A Guatemala Indian



ing has more than thirty spacious rooms, is decorated with mahogany and equipped with modern furniture and appliances.

Through the hospital and the Bethany School for Graduate Nurses in Guatemala City two of our missionaries are ministering to the people and training those who will continue the work. They are aided by Doña Mercedes, a Bible woman, who preaches the gospel in the waiting room.

In 1915 they treated one hundred and forty-two patients, conducted thirty-three operations, and had only two deaths. Seventy-three of these patients were Protestants, fifty-three Roman Catholics and sixteen who made no profession of faith. Of their charge patients, thirty-six paid one dollar per day or more, thirty-one paid less than one dollar per day, and some as little as fifteen cents a day. Two hundred and eighty-five visits were made to the homes of the sick and nineteen hundred and sixteen prescriptions were filled for office patients. An institution twice the size of this hospital would be overcrowded in this city of one hundred thousand inhabitants.

A report received in January, 1916, states that the average attendance at the services of the Guatemala City Church had been the best in twelve years that had registered steady improvement. Their church is located just one block north of the central plaza. It is a beautiful and substantial building with seating capacity for five hundred. Thirty-three members were received during the year after their lives had been thoroughly tested. Contributions from the membership keep increasing by a large percentage every year.

The Mission Press.—The new cylinder press was installed in 1915 and in one year printed over two million pages of Christian literature for circulation all over Guatemala and Central America. What this means for

all Central American readers is best illustrated by this graphic touch from a letter: "Just as I write these lines, a Christian Indian boy, who lives one hundred and fifty miles over the mountains, has come in for consultation and for a supply of tracts for distribution on his way back home."

Work Among Women.—Think of a women's Bible class with an enrollment of one hundred and fifteen and an average attendance of ninety! It has broken down the barriers between the rich and the poor and has offered a successful solution of the servant question which would interest all housewives in America.

Public Schools.—Guatemala, like all Latin American republics, has an ambitious educational program—on paper. A race of idealists spends a good deal of time thinking out "projects" which cannot be realized owing to the lack of teachers, properties and revenue. President Cabrera is making every effort to reduce the seventy-five per cent illiteracy of Guatemala. The last Sunday in October of each year has been set apart by the presidential decree of October 28, 1899, as a national holiday to celebrate the benefits of public instruction.

Two married missionaries and their wives are devoting their lives to the education of girls in the metropolis. Of the forty-eight girls enrolled in 1915, twenty-one came from Roman Catholic homes.

The mission hopes to have a boys' school in Guatemala City very soon and is searching for a suitable site. In the outlying districts the rural schools maintained by the government seldom carry their pupils past the second elementary grade.

What a magnificent opportunity for some Christian philanthropist who believes in educators as missionaries! The Boys' School at Chiquimula is a fine sample of what could be done in a score of places.

Quezaltenango.—This city of twenty-one thousand inhabitants (the town of the sacred green feather) is an important center, for it lies within easy reach of about twenty smaller towns and villages. It was occupied in 1898. The Indians who work on the coffee estates number at least twenty thousand in this region.

The superintendent says, "During the year (1915) I have preached twice in English, five times in German, fourteen times in Quiché (by means of an interpreter) and one hundred and seventy times in Spanish." The resemblance between the manner of life in the interior and that of the Jews in Old Testament times makes vivid Bible exposition a possibility.

Retrospect and Outlook.—A competent judge of the religious situation in Guatemala whose connection with the work dates from 1897 offers the following opinion:

"Twenty-five years ago there was but one center, and in it but three native preachers. Now there are nineteen congregations, varying in attendance from twelve to two hundred and fifty, besides preachers in seven other preaching points. Besides this there are eight congregations somewhat isolated. This means a total at present of thirty-three congregations and fourteen hundred actual attendants.

"It is now possible to travel on mule back from the Atlantic to the Pacific, or from Honduras to Mexico, and stop every night at an evangelical preaching point. All this in twenty-five years!

"Formerly it was not possible to print a syllable. One could travel all over the country and not find a Bible. Now one can find a Bible in every town and village, and in some places there are almost as many Bibles as families.

"There has been a very marked increase in religious liberty during the last twenty-five years. At the beginning it was a very delicate matter to open work at any new point. Now that the Protestant faith has become

so common anyone can proclaim himself an evangelical who wishes to, and there are few places where it would be dangerous to begin work.

"Another quite noticeable change is that the gospel is permeating upwards into the higher classes of society. Formerly our congregation in the capital was clothed in blue shawls and white cotton; now black prevails, not only because the gospel improved the social, hygienic and economic conditions of its hearers, but because like all other revolutions, it penetrates society from below upwards.

"After traveling all over the country a recent visitor said: 'I found but two churches where there were no attempts at improvement in church construction, and with the Roman Catholic Church this is an invaluable sign. Wherever she is alive she is building. Churches that twenty-five years ago were well-attended and well-stocked with nicely clothed wooden saints are now almost abandoned, and we saw one with nearly all the saints stripped and hidden in a corner and covered with dust, where a family of screeching owls had appropriated the niche back of the main altar.'

"While the people are nominally Roman Catholic, they are far from being as Roman Catholic as they were twenty years ago, or even ten. The duty of Protestant Christendom in this connection is obvious.

"This duty is increased by the further fact that the furor among the Liberals in favor of French positivism (Compte's) has waned and bids fair to disappear. It was adopted in the first place, not for its philosophy, but for its license, and very naturally soon gave the worst moral results. There has been a growing feeling among the Liberals that positivism has not made good, and the Liberals are now in a much more receptive condition of mind than ever they have been since the Liberal revolution. The duty of Presbyterianism is clear." Presbyterians have an open and undisputed field. They

accepted the invitation. No mission ever had a greater opportunity or a more solemn obligation.

VENEZUELA

When Columbus first sighted the Venezuelan coast in 1498 it was occupied by one hundred and fifty tribes of Indians. It became one of the Spanish captaincies general. Simon Bolivar defeated the Royalists at Boyoca and Carabobo so that Venezuela was freed in 1821, becoming part of Bolivar's Greater Colombia. Venezuela seceded and declared its absolute independence on September twenty-second, 1830.

Moral recklessness is characteristic of the masses. The press gang is an established institution and no young man is quite certain whether he will return to his home after taking an evening stroll, for he may be seized and hurried off to the nearest barracks.

In the rural districts the laborers are demanding more pay and have been able to command fifty cents a day but they have great difficulty in collecting it. Intemperance is almost a universal vice. A vitriolic whisky is distilled from the sugar cane and sells for eight cents a liter. "In Venezuela," remarks Doctor Pond, "a man can get drunk on four cents." The women of the land do not seem to act as moral ballast or to counteract prevailing evils. Venezuela heads the list of Latin American republics for illegitimacy and the proportion of imbecility.

Only twenty per cent of the population are able to read and write. The government is attempting to remedy this defect, but does not seem willing to spend money for the proper training of teachers.

Until President Castro erected the Military Academy in 1908 there had never been a single building constructed expressly for a school.

Teaching is a despised profession, regarded as that of an upper domestic servant, and salaries are low. Our

entire staff there consists of two ordained men with their wives.

The evangelical church and community numbers about a hundred souls. Among them a good educational work is conducted in the *Colegio Americano* or high school for older girls with a preparatory department for younger pupils of both sexes. A native evangelist was licensed in 1915, a very inspiring sign.

A very successful industrial work is conducted among the women. An exhibit of Venezuelan laces, embroidery and fine needlework attracted a great deal of attention at the Panama Congress on Christian Work.

"The distress of the nonemployed is most pathetic. Poverty is the most prominent issue in our social problems," declares the senior missionary.

Let us try to imagine, as best we can, the situation of the poor Venezuelans that are our fellow Presbyterians. They belong to a despised heretical sect. Their public confession of Christ renders them liable to dismissal from employment, to eviction from the rude shelters that serve as homes, to trade prejudice, to browbeating by every public official whose sympathies are with the state religion. Many of them never advance far beyond the margin of starvation. The German resident traders may be Protestant—everyone expects them to be—but a true Venezuelan patriot ought not to forsake the faith of his fathers.

Until they can establish themselves in safety and accredit their class, the Venezuelans have every right to expect that their more favored brethren share with them the reproach of Christ. Out of their poverty they have made self-sacrifice that has meant real suffering. North America expects Venezuela to pave her way to comfort; Venezuela, in return, has every right to ask us to help her pave her way to happiness.

The only other evangelical agency in Venezuela is a society represented by its president, Rev. Gerard Bailly,

The Coast of Caracas, Venezuela

A Panorama of Caracas

who has founded the Hebron Home Bible Training Institute. The home is situated among the mountains about twenty miles from Caracas in the midst of a tract of five hundred acres of productive soil where young men in preparation for Christian work may earn their education by agricultural labor. The success of this well-managed institution which has already provided several workers for rural pastorate, itineration, colportage, et cetera, inspires the hope that our own Board may be commanded by the Church to go forward on a scale commensurate with the task that confronts the Evangelical Church among nearly three million Venezuelans.

COLOMBIA

The Colombians have been described as the most amiable and lovable of all Latin Americans. The descendants of the Spaniards are to be found in the interior near the capital city of Bogotá. There are a great many negroes along the Atlantic and Pacific coasts. They total ten per cent of the entire population. The Indian peoples, however, make up the bulk of Colombia's population and have intermarried with both the Spanish and the negro. A foreigner of Bogotá writes: "Watch Maria, our Spanish-Indian-negro maid. One can observe in her character the overlapping strains of the different races. For weeks she would appear a true Spaniard, haughty, willful and polished. Suddenly, through some circumstance, the stubborn Indian nature would assert itself and taciturnity would overcome politeness. Again, one could fancy he detected in the dark eyes and the happy, singing voice the spirit of old Tennessee. The strains have not amalgamated but remain as rival influences in a complex, unstable, unreliable character, capable of realizing or of disappointing any hopes set upon her."

The inner range of the Andes cuts Colombia in two. To the east lies the watershed of the Amazon and the

Orinoco. There are many uncivilized tribes in this section and the traveler has to be wary where he beaches his canoe. Indeed he has to keep both eyes open, one on the aborigines and the other on the alligators.

The sturdy Antioquians who people the secluded valley near the Gulf of Panama represent a large hope for the future.

Colombia has always maintained a select circle of intellectuals in the capital. She has reasons to be proud of two facts; viz., that the best Spanish in South America is spoken in Bogotá, the city of the grammarian, Cuervo, and that the great and only Simon Bolivar was a Colombian.

But there are other facts about Colombia that afford less cause for congratulation.

She shares with Ecuador the unenviable reputation of being the most priest-ridden South American republic. Bogotá, Medellin, Bucaramanga and other towns are isolated away up on tablelands in the interior. Of Cartajena, her Caribbean port, a recent visitor wrote: "Others have described before me this historic city, ancient seat of the Inquisition, with its massive sea wall, ramparts, bastions, clock tower, its narrow balconied streets, winding in disappearing vistas, its magnificent archbishop's palace, its many quaint legends of a cloistered intolerant life reminding one more than any other city in Colombia, or even in Latin America, of the atmosphere breathed by its inhabitants three centuries ago."

Clerical influence is strong and consequently fanaticism is rampant among the women. Political complications between the United States and Colombian governments over the independence of Panama have stirred the Colombian ire so that an American missionary has need of the daily grace of forbearance. Among the ruling classes in the interior feeling runs high and bitter hatred of the American is fomented by the officials of the State Church.

The Conservative party is in power at present and is

Student Helpers with the Pioneer of the Venezuela Mission

The Chapel of the Presbyterian Mission, Caracas

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making every effort to retain its primacy. It is almost half a century since a Liberal administration banished monks and nuns after confiscating Church property.

A *Concordato* exists between Colombia and the Vatican whereby Colombia pays eighty-three thousand dollars gold annually to Rome as interest on confiscated property, pledges herself to support the Roman Catholic religion as a State Church—"a necessary part of education and morals"—yet gives the Church absolute freedom of action. To prevent the return of the Liberals to power the priests boost Conservative policies and the politicians help the Church. In Colombia there is a growing liberalism and, though many men are silent on religious questions for fear of social pressure, an ever-increasing number are indifferent on such matters or have joined the ranks of atheistic freethinkers.

In the face of such conditions what has the Presbyterian Church done for the spiritual welfare of these five million people?

Bogotá.—We made the earliest start in South America at Bogotá in 1856. Until 1888 this was our only station. A girls' school had been organized in 1869 and one for boys in 1890. They have had an attendance of one hundred and fifty each in 1915. The mother church has been endeavoring to extend its evangelistic activities in the districts round about. Public meetings are absolutely forbidden by the authorities so that the gospel must be proclaimed in some other way. In 1888 Barranquilla was entered and has all the harvest of years concentrated in the church, a boarding school for boys and another for girls.

Barranquilla.—The climate, especially at Barranquilla, is not conducive to strenuous effort; our representatives are working to the limit of their strength, yet progress is admittedly slow. Young Colombians have not offered

themselves for the gospel ministry and Colombia must be evangelized by the Colombian. When a young man gets a fair education and contemplates a better future, his natural impulse is to find some way to bid adieu to his native land.

The shadow of pessimism seems to hover over all the land, but, on analysis, we find it is the shade of clericalism.

Medellin.—In 1889 Medellin was occupied but had to be abandoned in 1907. It was reopened in 1911. This is the center of a region where there is a more friendly atmosphere.

Bucaramanga.—Bucaramanga (twenty thousand) about two hundred miles north of Bogotá was opened in 1912 and Cartajena became a station in 1914.

On his itinerating trips the missionary travels by canoe, on foot and on horseback. The difficulties of maintaining a home or of moving from place to place are as great as they are in the interior of China. Mr. Williams relates how he "had to lash his little son to the crossbar of the canoe to keep him from the cannibal fishes" or "strap him to the pommel of the saddle as they threaded the mountain trails."

Cerete.—Cerete is a town of six thousand on the Sinu River where the climate is moist and tropical. Work began here in 1912. Our missionary, who has to do his best without so much as a church building, reports: "All our work means much travel on horseback, and in canoe, through forest, swamp and mud, under a fierce tropical sun. Hot, tiring days are followed by exhausting nights, but as we think of it we thank God for health granted to carry it on and pray for more health and more help to continue and extend it. We have no priestly opposition and this is a very cogent reason why we should put much more effort into this region."

Help Wanted.—In all Colombia at present there is an evangelical community of four hundred with twice that number in mission schools. In the phrase "more help" the appeal of Colombia becomes concrete. The field is so extensive and conditions are so taxing to a white man without national workers to relieve him of the heaviest strain, that the whole weight of moral responsibility is oppressing.

The vast region beyond the Andes—more than half the area of the entire republic—is untouched. The faithful few, all of whose names we have been unable to include, are doing yeoman service in yearly expectation of reënforcements. The missionaries have presented a series of alternatives to our Board. Shall we concentrate in one or two centers or attempt the hopeless task of distributing our forces over a wide territory? Shall we permit our members to be so separated that they cannot meet for counsel and fellowship? Shall we divide missionary responsibility with some other missionary agencies or shall we ask the Church for substantial reënforcements?

The Board of Foreign Missions can only answer what our Church bids and our Church cannot advance faster than its members.

CHILE

Diego de Almagro, one of Pizarro's lieutenants, was the first white man to visit Chile and take formal possession of it in the name of the king of Spain. Pedro de Valdivia headed the second expedition from Lima and founded Santiago in 1541. Ercilla, one of his captains, author of the epic poem "Araucana," thus describes the land and its people as he found them in the sixteenth century:

Chile is a fertile and wonderful province
In the famous antarctical regions,
Greatly respected of old by the nations
As being virile, mighty and strong.
The people it engenders are so elect,

So warlike, gallant and spendid,
That never existed a king who could rule it,
Nor did foreigner ever compel its submission.

The Chilian is as pure and homogeneous a people as exists on the face of the earth. There is no negro element in the country. From his Spanish-Indian ancestry the modern Chilian derives marked qualities—the high mettle of his Spanish forbears and the stalwart physical prowess of his unconquered sires. Ex-President Roosevelt says, "The Chilians have the fighting edge;" and their most eminent modern historian has stated, "Chile loves peace and is not afraid of war."

Government.—Stable republican rule has fostered steady progress since emancipation from Spain in 1818. Government railways run from north to south with branch lines into the productive valleys. The telegraph and postal systems controlled by the republic are excellent.

Although Chile is still an oligarchy, democratic ideals are kept to the fore, but the representation in congress has been largely in the hands of a clique of wealthy families. The Civil War of 1891 was a conflict over the principles of government and led to a marked restriction of executive power.

In 1879 Chile waged what is known as the "Nitrate War" against Peru and Bolivia. She bottled up Bolivia, overcame the Peruvian armies and won as her spoils the bountiful nitrate region that provides such a rich revenue in export duties. The war reduced her population, however, so that the women still are much more numerous than the men.

The Church.—The clergy of Chile have usually been recruited from the best families and, as a class, are men of character and ability. Congress grants an annual subsidy to the Roman Catholic Church of about eight

hundred thousand dollars and the following table for 1911 indicates better than words what a complete organization the Church controls in Chile.

Secular Clergy	701
Monks	1445
Nuns	3706
Theology Students	149
Cloisters for Men	152
Cloisters for Women	177
Churches	500
Chapels	619

Education.—The state has a good university in Santiago with nineteen hundred students besides normal and professional schools. Every facility and stimulus is offered to young men and women who aspire after thorough professional training.

The standards in the Medical School are as high as those of our own land.

The Roman Catholic University of Santiago has been built and endowed by individuals and is a formidable rival of the state institution in its parallel faculties. The Church provides technical training in a number of centers, and boarding schools for the sons and daughters of wealthy families.

The instruction of the masses, however, is sadly neglected. Illiteracy is still sixty per cent in Chile and legislators are endeavoring as fast as possible to reduce this percentage.

In the country districts scant provision is made for even elementary teaching. The graduate normal teacher lacks the missionary zeal that scattered the Dominican friars over all the land.

Civilization.—Chile, like Peru and Colombia, is a land of vivid contrasts. In spots one may find all the evidences of modern advancement yet the palace of the aristocrat

is often in the same block with the wretched hovel of the poor. The limousine flashes by the lumbering oxcarts on the city streets and Parisian costumes brush the faded garments of the poor.

The Curse of Alcoholism.—Chile consumes an enormous quantity of wines. Her watered slopes are ideal for vineyards, and drinking is a universal habit, where liquor is cheaper than milk.

Public sentiment is not yet aroused on this question and the land-owning legislators are ruining a strong people by permitting the liquor traffic to decimate the nation.

A Mission Field.—Chilians themselves sadly admit that grave evils still remain uncorrected. The Chilian workman, so robust and good-humored, is a prey to his own weaknesses. The educated classes have forsaken the Church for the arid philosophies that offer such tempting mirages to South American youth. Thoughtful men are growing alarmed over the moral slump that seems lower with each generation. The Roman Catholic Church holds a post of honor but not a position of spiritual power.

The task of popular education is too great for the state and the Roman Catholic Church is specializing on higher education instead of instructing large numbers in the rudiments.

The North Field.—The evangelical movement begun by Doctor David Trumbull has gradually extended until it embraces the entire republic.

The Presbyterian Church has divided responsibility with the Methodist Episcopal Church (North) in the nitrate pampas of Tarapacá. Our Northern Station with the missionary residence at Taltal includes three valleys that run from Tocopilla, Taltal and Caldera into the

interior. There is a church in each port and a number of believing groups along the routes to the mines and nitrate fields. The miners are liberal in sentiment and welcome the preacher and the colporteur. They move from place to place frequently and this fact, combined with the matter of time required to reach them in regular rotation, renders such work precarious. It is like casting bread upon the waters. In spite of all the unfavorable conditions there are three main congregations and scattered bodies of Christians whose confession and example are like the shadow of a great rock in a desert land. Five times the present force would be required to minister fairly to these pilgrims of the pampas.

The Seaport Circuit.—The first Spanish preaching in Chile by the evangelical forces was done in Valparaiso although the first Presbyterian church was organized in Santiago. Valparaiso is a city of two hundred and seventy thousand on a crescent-shaped bay with a succession of steep hills rising abruptly from the narrow strip of beach and divided from one another by deep ravines so that communications are maintained by means of the lower level. Viña del Mar, a fashionable suburb, lies at the upper end of the curved shore line. Valparaiso has a large and commodious central church, built in 1906, partially destroyed by the earthquake while in process of construction but immediately repaired and pressed to conclusion. This parent congregation maintains from five to eight chapels on the various hills, each chapel with its Sunday school. Viña del Mar is an outstation with two chapels. The mother church has a membership of one hundred and eighty-five and the aggregate Sunday-school attendance each Sunday in all the branches varies from five hundred to eight hundred.

Parish Schools.—Mrs. Trumbull, in the early days, thoroughly alive to the need of primary education, had

founded a parish school, known as the *Escuela Popular*, which has since grown to large proportions and is housed in a substantial modern building. From two hundred to two hundred and fifty children of both sexes attend. In 1915 the government had to suppress four hundred primary schools, so that this work is all the more important.

This central plant trains teachers for six branch schools that are conducted in the various departments that form a cordon of agencies around the city. In this way popular instruction accompanied by Biblical teaching is given to from seven hundred to one thousand pupils, and these day schools, in the main, are self-supporting. Rev. J. M. Taylor, Evangelist of the Methodist Episcopal Board, who visited Chile in May, 1914, said, "I have seen no work in all South America that interested me more, or that seemed to offer such splendid opportunities." In 1914 work was began in La Ligua and Valle Hermoso and, in spite of determined persecution, the workers have secured a foothold.

The Capital.—Santiago, (five hundred thousand) is the metropolis of the west coast; the political, religious, educational and social center. It was founded in 1541 and is much older than any North American city. It nestles among the foothills of the Andes that almost encircle it with gray-green mountains capped with eternal snows. Cropping right out of the plain is a great mole of basalt rock where Pedro de Valdivia and his one hundred and fifty soldiers built their fortress as a defense against the Indians. This striking crag, two hundred feet high, whose base covers ten city blocks, was beautified by Vicuña Mackenna so that to-day it is the center of attraction for all tourists, with its Renaissance entrance, its Norman towers, its wooded ramparts, its graceful chapel spire and its sunset pagoda. At its base there was formerly a Protestant cemetery, and when the bodies were

removed Mackenna set up an inscription which reads: "To the memory of the exiles from Heaven and Earth."

In the city there are two large Presbyterian churches with modern buildings, each of which has a Chilian pastor. Chapel work is conducted in various sections of the city. There are three hundred Presbyterian members, a goodly number of whom are zealous volunteer workers. Pastor Ibañez, the first Chilian who prepared himself for the ministry in the United States, was cut off after only a short period of service, but many others have since pursued studies on the field.

Boys' Boarding School.—One of the first enterprises of our Board was the establishment of a boarding school for boys in Santiago. It was called the Instituto Internacional, and was an attempt to duplicate the courses of the state high schools. The school, however, could not maintain itself in competition with state-aided establishments, and in 1896 the missionary principal reorganized the courses so as to offer a practical training to boys of the wealthier families. It stands for commercial preparation, moral discipline and the acquisition of English. It is attended by eighty to one hundred boarders, an equal number of boys who take lunch in the building, and fifty to sixty children who live about the neighborhood.

Since 1897 the instituto has been self-supporting and its graduates have entered business and public life. The boys read the Bible each day and enjoy close contact with American college graduates, four or five of whom are members of the teaching staff.

Union Efforts.—In 1913 the Presbyterian and Methodist boards combined their efforts in a Union Theological School for the training of pastors and evangelists. Attendance has risen from seven to eleven (1916). In the same year these two missions agreed to consolidate their official organs, *El Heraldo Evangelico* and *El*

Cristiano, so that for more than a year two thousand copies of a weekly religious journal, *El Heraldo Cristiano*, have been issued for the membership throughout Chile.

The Central Valley.—The most populous region of Chile extends south along the main line of railway. This field embraces a number of provincial capitals—Rancagua (eight thousand), San Fernando (ten thousand), Curicó (twelve thousand five hundred), Talca (thirty-five thousand) and Linares (seven thousand). Curicó is our missionary's residence. On either side of the railway lie the rich farm lands, which supply Chile with grain, fruit and cattle.

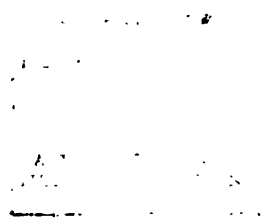
In each of the towns mentioned we have growing congregations, but the smaller towns and the rural communities have never been evangelized or visited except by Bible colporteurs on account of the scarcity of funds and the lack of trained men.

The Old Southern Capital.—Concepción (sixty-five thousand) has been a center since 1878 with outstations in Chillan (forty thousand), Parral (six thousand), Traiguen (four thousand), Los Sauces (eight hundred) and a number of points visited from Traiguen.

Concepción has a beautiful church and an auxiliary chapel where a day school was begun in 1914.

Work for Women and Special Classes.—The women of Chile who have become interested in the gospel are the most needy and deserving of all our constituency. As one Chilian delegate asserted at Panama: "We can never win Chile for Christ until we have won her women for him." While missionaries' wives have devoted all the time and strength they could spare to their sisters and have accomplished much for the blessing of Chilian women and for the enrichment of their homes, special effort to

Woman's Sewing Circle, Santiago, Chile



organize and develop a working force of evangelical women was not made until 1915.

For the two thousand university students in Santiago no spiritual care has been provided by any mission, although their need has been recognized. For the past four years two of our missionaries have acted as instructors in the English Department of the Instituto Pedagogico where a plane of contact has been established.

The success that has attended the establishment of day schools for the children of our congregations constitutes an appeal for a larger number of these week-day chapels.

Chile's most pressing need is a trained and consecrated ministry to carry the gospel throughout the land.

The cultured classes, who lead in every other national undertaking, must be enlisted in the cause of Christ, but first of all they must be reached by love and saved by grace.

No people in all Latin America have greater promise than those in Chile. Patriotism is their ruling passion. When they know Jesus as they know their snow-covered mountains and their flower-bedecked valleys, they will love him with the same ardor and serve him with the same high courage. One of them who has dedicated his choice gifts to his Master for his fellow Chilians charged a returning missionary in these terms: "Tell them in the United States of our needs and of the evils that afflict us; tell them that there are five thousand Chilians who believe that only Christ will make this part of earth, so loved by them, a happy land, and that these Chilian Christians are ready to welcome every messenger of the cross."

We have our command, and our invitation.

BRAZIL

The history of the Colony has been sketched already in Chapter II up to the bloodless Revolution of 1889

which resulted in the proclamation of the Republic of the United States of Brazil.

The coast region has been in contact with Europe for centuries so that all the refinements of civilization are to be found there. The Brazilians of the interior who live more simply are, as a rule, small farmers. The Indian population variously estimated at from two hundred thousand to one million is to be found chiefly in the forests and on the tablelands where the many rivers of Brazil take their rise. The one fact that strikes an observer is the marked tendency to develop the strip along the coast line and along the banks of the Amazon. Since Christian missions follow the people in their settlement of territory, it is not surprising that most of our mission stations are comparatively near the coast, from Para at the mouth of the Amazon to Rio Grande do Sul which borders on Uruguay.

The Brazilians.—In North America the slightest infusion of negro blood puts one into the category of blacks; in Brazil, the marked preponderance of European blood entitles a man to be classified as white. There are four strains in Brazil—the white, the Indian, the negro and the large class of mixed blood. Racial repulsion is not so pronounced as in the northern climes and the ethnological puzzle is a knotty one. The intermarriage of the white and the negro produced the mulatto; that of the white and the Indian, the mameluco; the union of the negro and the Indian, the cafuso.

As a rule, preponderance of European blood usually carries with it superior mentality though this is not always the case. The Brazilians themselves prefer to face their problems as men and women without attributing too much importance to the bias of ancestry. The motherland has sent a constant stream of Portuguese to her former colony and Brazil has been enriched, even in modern times, by the contributions of the sons of

Lusitania who emigrate in large numbers. Viscount Bryce writes: "I have observed that the Brazilian, though modified in some parts of the country by Indian or negro blood, is primarily a Portuguese."*

An Enchanting Land.—To describe this people, spirited, adventurous, poetical, quick to understand and prompt to act in emergency, with all their faults and foibles, would be a fascinating task. To paint in the background of the canvas and show something of the magical land they inhabit with its shimmering coast line, its smiling uplands, its variegated mountain crests and its marvelous tropical forests would tax the utmost skill of an artist. One could dilate on the wonders and the grandeur of the Rio de Janeiro for an entire chapter. This is the land which Christ would make a fair and prosperous domain yet not more than a small portion of it has yet been won for him.

Latin America's Greatest Mission Field.—Nevertheless, our reader must realize that he has before him one of the world's mission fields which is great not only in opportunity but conspicuous in what has already been achieved through the favor of our Lord. Since Simonton entered, how has the Word been confirmed by the living Christ? A delegate to the Panama Congress whose interest in Brazil was heightened by years of separation from that same land where he was born, took pains to summarize the results of two generations of Christian work. He declared with pardonable enthusiasm: "Brazil represents one of the great triumphs of Christianity. Membership in the evangelical churches is as follows:

Presbyterian (North, South and Brazilian)	22,000
Baptist	12,517
Methodist (South)	6,957
Congregational	2,000

* "South America," p. 416.

Protestant Episcopal	1,350
Seventh Day Adventist	1,837
South American Evangelical Union	500
	47,161

The Presbyterians added some twenty-four hundred members on confession in 1915, the Baptists seventeen hundred and sixty-six, the Methodists four hundred and twenty-nine—in all thirty-seven hundred and twenty three in a single year. Accessions in all the churches amounted to over fifty-four hundred.

"There are five hundred and one organized churches, two hundred and eighty-four buildings, almost all paid for, two hundred and six Brazilian ministers. Their gifts for 1915 amounted to $221,906.00 (American gold). Three new churches were organized during the year."

Self-Maintenance.—"The spirit of the Brazilian Church is hopeful and determined. The Presbyterian General Assembly of Brazil has resolved to carry the gospel into the uttermost township of their native land!"

Brazil is the one Latin American field where the problem of self-support is being solved satisfactorily because the Brazilian Christians of means have given liberally of their substance after giving themselves to the Lord. The poor members have done their full share as well, so that the Brazilian Church is united in facing financial problems. The older churches such as Rio and São Paulo are large contributors to the fund for supplementing the gifts of the younger and less favored churches.

Gifted Sons of Brazil.—Brazil, likewise, has given some of her best sons for the Lord's work. The three delegates from Brazil to the Panama Congress, Senior Alvaro Reis of Rio, Senior Eduardo Pereira of São Paulo, and Professor Erasmo Braga of the Theological Seminary at Campinas are men who have wrought marvels for the

cause of Christ. They are only three of the evangelical leaders. Brazil has every reason to be proud of them for they are able to command attention and compel admiration in any gathering of Christian workers.

Their contributions to the discussions of the Panama Congress were among the most valuable. Rev. Alvaro Reis is, by common admission, the leading pulpit orator of Brazil and pastor of a great metropolitan church that has raised fifteen daughter congregations. Rev. Eduardo Pereira has won a large following among the upper class of São Paulo and his rating as a pedagogue and author of textbooks is the highest. Professor Braga represents the spirit of rising Brazil. His father, an evangelical pastor, raised a large family, who have been given the best modern education and have their talent and their training to throw into the balance for the Master.

A Wonderful Beginning.—The sheer ability of such men as these and the momentum derived from a national movement under two hundred and six Brazilian ministers insures the continuity and advance of the evangelical enterprise in Brazil. It is self-propagating, self-governing and self-supporting. It registers as notable an achievement as any nation in the history of missions. There has been a schism among its members but the breach is healing fast.

The reincorporation of the Independent Presbyterians (one synod, three presbyteries and eight thousand members) with the General Assembly of Brazil is confidently expected within a short time for the leaders have resumed fraternal amity through the Panama Congress and other movements that tend to unify the whole Presbyterian Church. Best of all, the ineffaceable stamp of Presbyterian doctrine and polity has been set upon Brazil and the system freely chosen has worked admirably in the "land of the twilight trails."

Comity.—The Presbyterian missionaries, both North and South, coöperate heartily with the national presbyteries. In the Seminary at Campinas, Professor Braga is supported by Doctor J. Rockwell Smith of the Southern and Doctor Thomas J. Porter of the Northern Presbyterian Church and this brotherly coöperation is fairly typical of the whole work in Brazil.

College Influence.—All over Central and South Brazil there are citizens who gratefully remember Mackenzie College and the Gimnasio de Lavras where evangelical ideals were instilled into their developing lives.

Mackenzie College, which began as a mission school, has exercised the strongest influence in molding the modern educational system of Brazil, and is one of the most widely known educational institutions in Latin America. There are enrolled one hundred and twenty college students, two hundred and ninety high-school students, and four hundred and twenty common school students.

The girls' schools have brought health and happiness to countless Brazilian mothers whose lives might otherwise have been prosaic, dull and circumscribed.

Education.—Professor Braga is responsible for the following statement: "The last census (1901) reported eighty-four per cent illiteracy in all Brazil; in the states of Rio, Santa Catharina, Paraná, Rio Grande do Sul and São Paulo where the Protestant churches flourish, it has been reduced by one half. Wherever we find an evangelical community there is popular education that aims to include the entire population."

The General Assembly of Brazil plans for education as it does for evangelism or church erection. This body represents two synods, eight presbyteries, sixty-nine ministers, one hundred and twenty churches and fifteen thousand members. Missionaries of the American

Girls of the Charlotte Kemper Seminary, Lavras, Brazil

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Presbyterian churches have been members of it but it is entirely self-governing. Enough missionary influence has been exerted upon all its members to make it a church which builds modest chapels and good schools rather than great cathedrals, and to fill both chapels and schools with earnest seekers after piety and efficiency.

Distribution of Territory.—The work has been generally promoted by planning for the country as a whole. The Presbyterian Church of the United States of America has forty missionaries in the states of São Paulo, Parana, Rio de Janeiro and Santa Catharina in the south and in Sergipe and Bahia, Central Brazil. Matto Grosso (The Great Forest), Goyaz and Minas Geraes have been entered since 1912.

The Presbyterian Church of the United States of America has thirty-six missionaries distributed among the states of São Paulo, Rio, Minas Geraes, Pernambuco, Rio Grande do Norte, Ceará, Maranhão, Para and Amazonas. In the vast State of Amazonas, Brazilians have occupied Manaos which is more than halfway across the continent and is the point where shipping from the upper Amazon is transferred to ocean steamers.

Industrial and Agricultural Schools.—At Ponte Nova we have a ranch containing forty-six hundred acres of wooded land with water power, irrigation and a large tract of virgin forest—a real missionary plant where boys and girls are afforded general education with special training in agriculture and the useful trades.

The Lavras Gimnasio of the Presbyterian Church (South) also has an agricultural college attached.

Obstacles Overcome.—Since the first missionary of the Northern Presbyterian Church, Rev. A. G. Simonton, landed in 1857 and Rev. E. Lane, D. D., and Rev. G. N. Morton began their work for the Southern

Presbyterians in 1869, the land has been transformed in a religious sense. We must not imagine for a moment that the victories have been easy ones. Clericalism has not abated although the people of Brazil have expressed a decided preference for the evangelical doctrine and its representatives. Opposition to the gospel has assumed violent forms and there are many of the workers who can relate thrilling experiences. All over Latin America there are "lewd fellows of the baser sort" whose services can be purchased for a bribe. In the interior of Brazil there are bands of thugs whom the rural police cannot extirpate because they are under the protection of some influential border politician. Not many years ago when beloved Doctor Butler was attempting to open up work in Conhotinho in the State of Pernambuco, he was mobbed and it was his native helper, riding by his side, who interposed his own breast to receive the assassin's dagger that was aimed at Doctor Butler.

Senior Vera Cruz, one of Doctor Butler's native helpers, was sent to Conhotinho for the purpose of renting a hall and opening up preaching services there. When his coming was known, an excited mob surrounded the hotel and demanded that he leave the town on the next train. Finding it impossible to overcome the opposition, he decided to go, and went out and sat on the roadside waiting for a train to come. While he was sitting there, the mob decided to stone him.

On the hillside, a little way from the station, lived a man named Caetano, who was the captain of a band of ruffians in that locality. He was sent for to come and open the attack by throwing the first stone. When he came down, Vera Cruz was praying aloud. Caetano listened to his words. He was saying, "O my Father, is it to-day that I shall see thee? Am I worthy thus to suffer for thy cause?" Something in the words or tone of Vera Cruz arrested the ruffian's attention. He stopped and thought for a moment, and then went up to Vera

Cruz and said, "What are you talking about, and whom are you talking to?" He answered, "I am talking to my heavenly Father." Caetano then said to him, "Come with me," and started up the hill toward his house, Vera Cruz walking with him and the mob following.

When they entered Caetano's yard, he turned and faced the mob and said, "This man is my guest; whosoever touches him, touches me; let no man lay hands on him." When he had entered the house he said to Vera Cruz, "What do you want? What did you come here for?" Vera Cruz answered, "I came to preach the gospel, and I want to preach it." Caetano replied, "What do you need in order to preach the gospel?" Vera Cruz said, "I need people to hear me." Caetano went out to the gate and called to the mob and said, "Come here, men; this man wants to preach the gospel; come in and let us hear him." As many as the house could hold came in, and he preached to them. When he was through, the congregation was dismissed and another houseful was brought in. This was repeated until the whole mob of several hundred persons had heard him preach.

Vera Cruz was then invited to spend the night with Caetano. During the night, he was praying aloud again, and Caetano, hearing him talking, cut a hole through the mud wall to find out whom he was talking to, and what he was saying. When he had again heard Vera Cruz pray, he was smitten to the heart. He came in and said, "Pray for me." The two knelt down together, and this hardened ruffian was brought as a humble penitent to the feet of Christ.

As he was formerly a leader of ruffianism, so he has since been a leader of the Christians in all that community, where there are six organized churches, containing between six hundred and seven hundred members. So it comes to pass in Brazil, as in the old times and as always, that those who preach the gospel have no need

to be ashamed of it, because it has been found to be "the power of God unto salvation."

Spread of the Gospel.—Westward toward the unclaimed interior the gospel is marching triumphantly. Few of us have ever paused to consider the physical difficulties of the great evangelical enterprise. Brazil has few railways and its roads, in the regions remote from the coast are mere trails over the hills, across the streams and through the forests. The two states of Para and Amazonas have an area larger than the United States east of the Mississippi.

The mother church in Rio will bear favorable comparison with any great city church with its cultured pastor and his well-qualified assistant, its choice congregation and its city missions planted all around.

The general development of evangelical work in the occupied territory always elicits the warmest admiration. Even the worthy president of the Board of Foreign Missions of the Northern Presbyterian Church, Rev. George Alexander, D.D., so well-informed on missions in general, was compelled to confess that the work surpassed all the conceptions he had previously formed.

Well-edited religious weeklies find their way into the remotest hamlets, and congregations have been brought together through the conversion of Bible-reading believers.

The Unfinished Task.—But notwithstanding the gratifying development of the Brazilian Church until our day, the great interior has not yet been evangelized and the Indian tribes wait for the law and the gospel that are to revolutionize their mode of living. Eighty-four per cent of the population are still illiterate and millions have not yet heard the gospel.

A special campaign is demanded for the students in the cities. Not one per cent of them profess any religion and their lives reveal the sterility of their negative creed.

Southern Presbyterian Church and Congregation, Conhotinho, Brazil

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Brazil has abolished slavery, proclaimed religious liberty, transformed her Capitol, and given birth to a nationalized evangelical church, which is foremost in self-help.

Surely she deserves what she asks from us—brotherly coöperation in Christian undertakings that lie beyond her immediate powers.

If every missionary were withdrawn to-morrow, the Christian Church of Brazil would continue its increase but the Brazilian brethren still need and crave every possible reënforcement in order that Christ may be made known in all the twenty-two federal units of the United States of Brazil.

In Mexico the combined labors of evangelist and educator have resulted in a Presbyterian constituency of seven thousand souls and our workers have been able to lead more than one hundred men to become Christian workers.

In Guatemala the Presbyterian Church has entered the field, occupied a few strategic points, planted a few schools and one hospital in an immense territory filled with needy souls.

The open door still stands ajar but we have not come into full possession of the land. Guatemala is the most influential of the Central American republics and ought to be filled with the knowledge of our Lord until the overflow blesses the whole Caribbean.

In Venezuela we have only squatter's rights. Enough has been accomplished to show the possibility of a hundred times more.

In Colombia the few missionaries have endeavored to carry a load which must be shared with the Colombians and other foreign workers if the gospel is borne to the unevangelized millions.

In Chile the evangelical church is developing a consciousness of its tasks, a ministry is being trained and the national workers alongside their American brethren

are resolutely planning for the evangelization of their land.

Brazil has been a most encouraging and successful evangelistic enterprise. Medical missions are yet in their infancy among Brazilians for only one missionary doctor of the Southern Presbyterian Church conducts that enterprise. An indigenous church already exists and is preparing its leaders and studying its program. The older mission churches have already become missionary societies.

Scant achievements these may appear yet they are foundations laid by great men and women who have labored on, year after year, undaunted by the foes that oppose them and undismayed by the burdens of so vast an enterprise that rest on the shoulders of so small a number.

If North America felt the same keen concern over Latin American souls that she is beginning to develop concerning Latin American markets, results would be immeasurably greater.

CHAPTER VII

PAN-AMERICAN BROTHERHOOD AND SERVICE

In earlier chapters we have watched the interplay of forces that have produced modern Latin America. Fecund Nature has assured a great future for these lands. Vigorous bloods have flowed together in the people—Iberian, Roman, Celtic, Vandal, Goth, Visigoth, Semitic and Indian. Ambition, the spring of adventure and progress, has elevated the Latin American spirit so that eighty million men and women are aspiring after freedom and all the blessings that freedom brings. Although the multitudes are being slowly civilized by their more fortunate brethren, the missionary is in demand because he offers a divine force instead of a mere ideal. Obstacles to Christian work are not serious enough to deter the man of faith, for such a one finds the fields white unto the harvest. On account of the inertia of centuries, Latin American opinion is a ponderous weight to move, therefore we are not discouraged if the rate of advancement be slow during the first few decades.

Over the movement of history we have no control, yet the impetus of the past will carry far into the coming years in many phases of life. Both the present and the future of Latin America mean more to us when we know its past and both of them are ours to mold.

In daring enterprise no founders of a new order have excelled the hardy conquerors who hewed their way to fame in Central and South America. Certainly no land has produced patriots of a higher order. Men have died gladly for the defense of human freedom on Latin American soil and as lovers of liberty the Latin Americans stand preëminent among the nations.

Among the upper classes, at least, Goethe's high

estimate of human personality has been freely accepted. The common view is that the citizens of these states constitute the chief national asset.

The highest ideals of democracy have swayed popular thought and the best of laws have graced the statute books.

The stamp of imperfection is on all human achievement and it would be unfair to expect a flawless society in Latin America. What, then, is lacking?

The excellent laws are a dead letter because the spirit behind them is not strong. Concerning this, Viscount Bryce remarks: "To keep these unrealized ideals floating before one's eyes may be better than to have no ideals at all, but for the purposes of actual politics, the result is the same either way, for that which is secured for the principles embodied in the laws is what M. Clémenceau happily calls 'an authority chiefly theoretic.' "*

Moral powerlessness seems written over all.

A mammoth ecclesiastical machine has failed to lay hold on the national conscience.

Moral anæmia is a malady that most Latin Americans admit and lament.

The pathos of an unattained ideal is further accentuated by the settled conviction that much that has been accomplished in other lands is unattainable in Latin America. Into the common calculation a living, all-powerful, divine God-man does not enter, so that the equation can never be balanced without him.

Pressing Problems.—It would be a mistake to try to persuade ourselves that the Latin Americans, alone and unaided, must work out their present problems. The day has forever passed when any one civilized nation can work wholly among her own sons and within her own borders. Rising nationalism has been swiftly followed by rising internationalism.

* "South America," p. 416.

A Pan-American spirit is asserting itself in all influential circles, and relationships between the two Americas will be increasingly affected by it. We have every reason to believe and every chance to prove that vital Christianity is still the greatest transforming force among men and nations.

Christian sentiment and Christian principle ought to accompany every transaction between North America and her neighbors to the south.

How to Christianize Commerce.—Any business standards that are low enough to admit sharp practices will react against North America in the course of time. Belief in the commercial integrity of a merchant is one of the forces that sustain international trade.

The United States cannot increase her markets in Latin America until her agents abroad sell first-class articles at a fair price in the open market and reveal their moral caliber by gentlemanly dealing. Latin Americans, like all other men, like to be trusted and treated in a courteous manner. All the more is this true among a people who, rightly or wrongly, place high store on their personal dignity.

But North America owes Latin America something more. The best type of Christian salesman and engineer should be selected for foreign service. We have in mind the representative of a large New England hardware firm whose success in Latin America has been striking. He speaks Spanish fluently, has adapted himself wonderfully to Latin American social and business usages, speaks truth and delivers truth in merchandise, confesses his Lord simply and naturally in a score of ways, and cheers the hearts of all the missionaries along his routes. The founder of a well-known British importing firm enjoys the reputation of a *santo*, or holy man, up and down the west coast.

Latin American commerce and industry demand the

best that North America affords. The best that America or any land can offer is Christian character and service to assist Latin American commercial leaders in their individual lives and to raise the standards of trade everywhere.

How to Sanctify Intellectual Contacts.—Latin America has been striving after efficiency in education but her systems have all broken down on account of moral and religious defects.

Latin Americans recognize that the foundations of the United States were laid by men of profound spiritual experience. One of them publicly announced at Panama: "The success of the United States of America has been due, in large measure, in my opinion, to the deeply religious training of the Puritans."*

Latin American Christians have a right to expect unhurried visits from men of science and letters, eminent enough to command attention from the cultured classes, and who, in addition, are exponents of the positive Christian faith that lies at the base of whatever moral grandeur North America has displayed.

How to Recompense the Indian, the Peon, and the Negro.—The United States will derive more wealth each year from Latin America—from mines, from sugar, coffee, cacao and fruit plantations. Enormous fortunes are being amassed by American capitalists. The peon, the Indian and the negro are the chief producers of dividends and their meager wages are no adequate return for an enforced and unequal partnership. Foreign investments are often most profitable because low standards of living and cheap labor enable a syndicate to lay up profits without the rigid inspection of fellow citizens.

Some Christian business men have recognized their duty and even non-Christian employers have assisted.

* Judge Emilio del Toro.

In the one island of Jamaica there are about eight hundred British Christian workers—almost as many as the number from all nationalities in Latin America. Why cannot Americans do something similar in Mexico, Colombia, Peru or Brazil?

Four thousand laborers at fifty cents a day produce marketable goods worth thirty-eight hundred dollars—a profit of eighteen hundred dollars. A fair share of the eighteen hundred dollars ought to be returned to the toilers in some form of welfare, and what could there be better than the everlasting gospel with all its practical applications?

A check sent to your Board treasurer would bless both the giver and the receiver for the latter has to finance Latin American missions.

Wealth and Poverty.—While the betterment of social conditions depends in large measure upon Latin Americans themselves, it is a task that will engage the services of all public-spirited men. The workingmen of Latin American cities are being instructed by advanced thinkers from Italy, France and Spain. Many of them are abreast of all labor agitation and progress in the United States. Labor Day is celebrated in a great many cities. Some predict a cycle of uprisings in Latin America similar to the strikes and mutinies in North American history. Sociology is a science that embraces world-wide conditions and we must investigate and relieve side by side. Surely we ought not to perpetrate the idea so pungently expressed by Ruskin, that the secret of getting rich depends on the ability to keep one's neighbor poor.

"Take heed and beware of covetousness," admonished the Master, with divine understanding of the human heart. The corrupting influence of misused wealth is undeniable. The suicidal luxury and spiritual apathy among the rich is even more marked in Latin America. Lucre has but one Master and he is Christ. If he were

among Americans of both continents to-day what would he endeavor to have them do with their abundance?

Sharing Our Blessings.—But in the immediate future there will be a loud call for financial aid to Latin American Christians. Their scale of living cannot justly be compared with that of Korea or Africa. The cause of Christ would lose its prestige if a large congregation attempted to worship in an open pavilion with a dirt floor under a thatched roof. The pastor and his family in Latin America, however self-denying and humble they may be, cannot clothe themselves in ornamental grasses or live on manioc and yams in all parts of the continent. Here again, the Latin self-respect calls for an outlay commensurate with the average standard of life. Gladly would the Latin American extend the gospel if he could. Consecration there is, good will and energy are not lacking, but funds are needed to give them expression in a country where land, buildings and service cost large sums of money.

For generations the Latin American has been accustomed to the system of government subsidies for religion and education. During the transition period, we who are strong can help bear the infirmities of the weak through missionary contributions. Latin American patriotism has not yet found its expression in practical measures for the well-being of fellow citizens.

Social Service.—The State Church has cut the nerve of all initiative in philanthropy.

When our evangelical communities grow larger and begin to reach out to help neighborhoods and classes they find themselves hampered for lack of equipment. The mission staff, already overworked, looks for reënforcements from able leaders in such excellent undertakings.

A model technical college, a model mission for Indians,

a model vocational school, will not be a possibility until some generous disciple in Europe or North America makes a beginning.

Public Health.—Were one to sit down calmly and estimate the number of deaths each year from preventable diseases in Latin America the figures would stagger him. The sanitation of the Panama Canal Zone alone saves the lives of thirty thousand Panamanians each year. Ordinary hygiene and the rational treatment of common maladies among children would give an annual increase to the population of at least a million and a half.

A corps of deaconess-nurses in each station would carry the gospel of healing where it is most required—into the humbler homes of Latin America.

The Students.—There are at present forty-five thousand young men and women in the universities and higher institutions of learning in Latin America. Professor Monteverde ventured this judgment at Panama: "In ten years' time fifty-five per cent of them will be skeptics and the remaining forty-five per cent sworn enemies of everything religious unless we win them for Christ."

They have much in common with student bodies the world over but they know little of the possibilities of the Christian life, for it has been parodied before their eyes in a sterile ecclesiasticism. Intellectual sincerity bids them spurn cant and sham. Not two per cent of them acknowledge any religious alliance. The dreadful drag of passion on susceptible youth is unchecked by effectual spiritual control.

The elect minds of these nations are perverted by doubt and pessimism.

North America has been able to save many men of this class through her strong Christian leaders. She has spared a few of these leaders to Latin America and the response of the Latin American students has been grati-

fying. Fifteen choice students are enrolled for Bible study in Buenos Aires. May the number of Christian student workers increase!

Latin American Students in Our Midst.—There are two thousand of these students pursuing courses in our North American universities, technical schools and colleges. Here is our golden opportunity to demonstrate to them what American Christianity means, what the Christian home signifies and what our Lord inspires us to do for the stranger within our gates.

A South American diplomat boldly stated: "What we need is manhood!" Let all Christian men in North America remember that true manhood, inseparable from faith, may be communicated only by personal touch through the Spirit.

One of these students, a lady graduate of a South American State University, spent several months studying education and social reform at the San Francisco Exposition. She was afterwards elected a member of the Pan-American Scientific Congress in Washington (1916) and presented a paper during its sessions. When asked for her opinion regarding the outstanding marvel of American life she answered without the slightest hesitation: "The greatest wonder I have witnessed in North America is the character of Miss———!"

She referred to a Christian worker in one of our city church settlements.

Education.—Chapters V and VI have afforded some idea of how great Christian educators have been able to guide and fix whole state systems in Latin America. France, Germany and England have exercised widest influence heretofore, because intellectual currents, like trade, flowed east and west.

But there is truth beyond cavil in what one great educational leader in Latin America recently affirmed:

"We can learn twenty-five practical lessons from North America to every one we derive from Europe."

The first Latin American, Professor Ernesto Quesada, has just been appointed exchange professor at Harvard. Interchange of professors is being arranged and the two continents are destined to mutual help in the coming decade.

Obstacles to Surmount.—The Evangelical Church has been convinced that no dash of an expedition into these lands, no *tour de force*, will ever win the sweeping victory for Christ that is required.

Siege methods and trench warfare are demanded in the good fight of faith.

Three great and highly fortified redoubts, clericalism, religious indifference and the varied forms of rationalism, bar the path of advance.

The priests and confessors have a relentless grip on woman, the home, and social customs. The absurd teaching of the clergy concerning the miraculous power of saints, et cetera, has produced a revulsion of feeling against the wonder-working power of God and men try to explain the universe as the outgrowth of matter. When matters of supreme concern are under debate and everything is doubt and negation, the average man remains neutral.

Suitable literature must be prepared for general circulation. As Doctor Swift, of the American Tract Society, expressed it at Panama: "We have reached the munitions' crisis!" Cut off Latin American woman from the Church, its social customs, its stately ritual and its literature—what informing and ennobling books in Spanish and Portuguese can she read? Ask your Spanish professor how many novels are fit for family reading.

Pan-American Christianity.—Until a vital Christian faith be firmly rooted in large sections of Latin America,

the work of Christ must necessarily be a joint enterprise, in which the Latin American Christians work alongside the North American Christians. This involves delicate relationships and difficult combinations between the missionary and the national leaders. The time may arrive when, pressed on all sides by antisupernaturalism and other forms of irreligion, the State Church itself may seek an ally in the evangelical body. The situation calls for rare discernment, tact, fairness, love and magnanimity, with a daily practice of the humility of Jesus.

In a word, "there are many adversaries." Were they tenfold more than we know them to be, the living Christ, who has all power, both in heaven and in earth, is sufficient for every emergency.

Judge Emilio del Toro at Panama pronounced these ringing words: "I have been asked to state this evening what are the principles and the spirit of Christianity essential to meet the needs of Latin America in our time, and I reply: 'The divine teachings of the Sermon on the Mount, conveyed in the same spirit of love and truth in which they fell from the lips of the Master.'"

Favoring Opportunities.—Although the task before Latin American missionaries is one of disconcerting magnitude, there are many circumstances in the complex of conditions that favor the undertaking.

Tendencies Toward Improvement.—From the hollow mockery of a formal and lifeless religion there has been a widespread and healthy reaction already in most of the enlightened republics. The variations and gradations of materialism and the vagaries of modern philosophy have brought about a second rebound.

Most thinking men in Latin America are agreed that what is most needed is at least some "Power not themselves that makes for righteousness."

A State Church has failed to produce a safe type

of citizenship; the wild horses of speculation have stampeded toward the barren wastes.

Deep down in every heart is the conviction that Augustine, Francis of Assisi, Fénelon and the mystics were more practical than Compte, Spencer and Haeckel. Bergson is the students' favorite, and there is a tide setting out toward the reality of life controlled from within.

Language.—We seldom pause to think how great an advantage is offered in the fact that there are only two chief languages spoken in Latin America. If we except the European languages used in the Guianas, Trinidad, and the West Indies and Haiti, and further eliminate the Indian dialects, we find that over twenty million use Portuguese and more than thirty million Spanish.

These Romance tongues are comparatively easy for a foreigner to acquire at least well enough for the conveyance of ordinary ideas. They are impregnated with religious symbolism. They are buttressed by a literature of richness and power.

To this must be added the growing demand for English which, in other lands, has been the medium for easily communicated Christian concepts.

Prevention Rather Than Remedy.—The cumulative force of the evangelical movement is greater with each generation. In dealing with the children of our members we find them more plastic and our methods can be more positive. The moral level tends to rise as we proceed. Efforts for the children are constructive rather than remedial, and the inertia of their fathers no longer impedes.

Immigration.—What the future holds in store would be hard to predict. But one thing is certain—the overcrowded nations have already learned that there is a thinly populated domain called Latin America. Mul-

hall, the English statistician, has pointed out that Brazil is the only country on the face of the earth with enough arable land for the future of the world.

Whole European groups, like the Waldensian colony of Uruguay, will occupy this unclaimed territory and bring their own moral atmosphere with them. The Germans and Italians have already demonstrated in many Latin American lands what potency there is in energy coupled with intelligence. The prejudices of Latin America do not appeal to them. British and American residents also bring with them more or less of evangelical tradition.

Every Christian worker is grateful for help received from such sources. The unbroken sway of clericalism is more and more disturbed by the wider sweep of outside influences and, on the whole, the changed order rather favors the spread of the gospel.

An Era of Cooperation.—After surveying this immense field any interested observer must conclude that the undertaking is too great for any single missionary agency. Our day is one of intelligent coördination of Christian effort.

Until the Panama Congress was held, there had never been a comprehensive study of the Latin American fields or a facing of the problem together. A Continuation Committee was named and it will serve the purpose of a central advisory board for all evangelical agencies. There is no future peril from overlapping territory. Missionary economy and efficiency will be procured and the fullest light shed on all questions.

Interdenominational comity has made wonderful advance in the last ten years, but, with a central body for consultation with the Church at home and abroad, unity and harmony will surely result and large plans will be projected.

As an organization, the Roman Catholic Church has

not yet taken advantage of the opportunities to coöperate. *Semper eadem* is the motto of that exclusive body, yet she has modified her procedure so often that we all know she is not "always the same."

A Distinctive Type of Christian Discipleship to Be Evolved in Latin America.—The Evangelical Church that must eventually be adopted by Latin Americans will be modified and enriched by elements from the palpitating life of those lands. Essentials to North Americans often appear of secondary importance to Latin Americans. Differences that have arisen out of historical situations are not worth perpetuating. The keen Latin American can strip nonessentials from the content of the gospel. He will preach the truth with fiery eloquence for it kindles all his powers. We of Anglo-Saxon parentage and training forget that oratory in itself is not to be despised. North American pulpits may be suffering from the lack of it but Latin American pulpits will remind one of Chrysostom.

Central authority will be tempered by strong individualism; emphasis on certain doctrines will be shifted. Practical and socialized Christianity will be the end in view.

Calderón suggests that a strong residuum of Roman Catholicism will always mark Latin America's life and the implication seems to be that Protestantism is not adaptable to the temperament of the Latin American. "If the American democracies are to acquire a practical spirit, a persistent activity, a virile energy, they must do so without renouncing their language, their religion and their history."* But the logic of events sustains us in the belief that evangelical Christianity coalesces admirably with the Latin American spirit. It is the faith of democracies, the most successful generator of both a practical spirit and a virile energy.

* "Latin America," p. 289.

The evangelical church of Brazil is a superdemocracy. It will be a long time before the Roman Catholic externals are sloughed away, but the propelling force of Latin America's religious life will arise from evangelical truth.

"In my judgment," said Judge Emilio del Toro at Panama, "the beneficent influence which Roman Catholicism has exercised in the development of its civilization would have been greater had it been obliged to contend face to face from the earliest times with a vigorous Protestant movement." As they stand face to face to-day we note that the expression on each countenance grows more kindly.

If only the spirit of Jesus might control all men who seek his glory and labor together for the salvation of men and society, the vehicles of thought and the modes of government would take care of themselves. Neither Protestantism nor Roman Catholicism has exhausted the possibilities of Christ's boundless life.

A Vision of Triumphant Christianity in Latin America.—In the responsive, generous Latin American what gifts and offerings for Christ lie hidden! He pursues his ideal with enthusiasm until a stronger appeal reaches him from a higher ideal. For that reason there has been a frequent shifting of energy on account of a change in objective.

When the supreme ideal—the unsurpassed Christ—is presented to Latin Americans, there is anchorage provided for their best effort.

The history of our evangelical movement proves this. Our churches are filled with men and women who have been transformed by the "expulsive power of a new affection." They become, within the limits set by their past, noble exponents of the Christian faith. The multiplication of their number would usher in a new moral order.

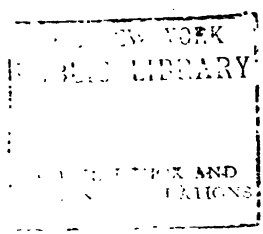
In Mexico, Brazil, Uruguay, Chile and Argentina, employers have dismissed forever their prejudices against

THE CHRIST OF THE ANDES

This colossal bronze statue was erected on the mountain ridge, alongside the old international road between Chile and Argentina. It symbolizes the triumph of brotherhood over national ambition within our own generation. When Argentina and Chile settled the differences over their boundary line by referring the whole question to Queen Victoria for arbitration, this monument was built by public subscription.

The pedestal bears this inscription: "Sooner shall these mountains crumble into dust than Chilians and Argentines break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain." It faces due north.

In spite of its existence both Chile and Argentina have comparatively large standing armies. Yet it is a proof that men admit the real fraternity established by the death of Christ, that the women of these lands are capable of providing a large sum for a worthy purpose, and that the clergy have great influence in preventing war.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Evangelicals. For positions of trust they are now the preferred candidates.

We have seen hundreds of prodigals who became steady wage earners and faithful stewards of their substance. With the increase of this class will come the self-supporting Latin American Church and higher standards of living for whole communities.

The greatest twentieth century victory would be the awakening of the indifferent, for which so many Latin Americans are praying each day. God has never failed to arouse men when his children have been willing to face the volcanoes and earthquakes of public opinion and social persecution.

Latin America has had campaigns for proselytes, festivals, pilgrimages and spectacular processions galore, but Latin America has never yet witnessed a general outpouring of the Holy Spirit and the stirring of hearts and wills that come with a great religious awakening. Many Latin Americans are earnestly beseeching God for such a heavenly visitation.

We bespeak the coöperation of all who believe that the Father will heed the cry of entreaty.

If a blind man evangelized Tegucigalpa, the capital of Honduras, and won the nucleus of the first Christian church there, what ought to be expected of men and women with their eyes open?

If Francisco Penzotti has, within a lifetime, been permitted to see fanatical townsfolk who once greeted him with hisses and curses converted into evangelical groups, his own son raised up to continue the gospel ministry and the edict of tolerance enacted within fourteen miles of his former prison house, can we not prepare for even greater transformations?

If in fifty years the gospel has penetrated within a continent that was commonly supposed to be absolutely closed is not this very fact the pledge and the prophecy of a more extensive and rapid penetration of society?

Has God raised up a Latin American ministry for naught? Is the energizing Spirit which controlled Moses, Daniel and Paul, Luther, Calvin and Wesley, not sufficient to make modern students flaming messengers of righteousness and reconciliation?

If Latin Americans who are not evangelical standard-bearers, believe that an era of mighty changes is before them, how much more ought we who have seen the goodness and power of the Almighty in our own land.

Again let Judge Emilio del Toro act as spokesman: "As I think upon the future of America, I see it always as an immense democracy. And when I consider the means necessary for arriving at this high goal, Christianity furnishes them all."

Ten years ago the Panama Congress of Christian Work in Latin America would have been regarded as a chimerical dream if not a sheer impossibility.

Yet it is only the earnest of greater movements. The Panama Daily Star and Herald, in an editorial dated February 26, 1916 stated: "The world has reached a stage in its progress wherein selfishness and dogma must give way to the altruistic ideals of the brotherhood of man, if any impression is to be made on the mass of sin and ignorance that infests it. The Church should include all creeds and its one essential should be a belief in the divine mission of its great Founder and a firm intent to follow in his footsteps."

Let us look on Latin America with eyes that have been opened by the touch of Christ himself. Then shall we see the vision glorious.

The Summons.—"In the spiritual poverty of Latin peoples let the Church read her call; in the open door inviting entrance, her opportunity." Bishop L. L. Kinsolving, of Brazil. He continues:

"Shall Latin America be left a spiritual waste—arid, barren, desolate—along the pathway of Christianity?

Shall these vast regions, Cuba, Brazil, Argentina, Mexico, Bolivia and Peru, remain to stare the future Church historian in the face as witnesses to the non-Catholicity of Christianity? Shall we confess that there are races on this earth which our holy religion is powerless to redeem and this while she is reaching out a helping hand to our own aborigines, to the Hindus of India, to the Mongols of China and Japan? Is it not a part of her duty to see to it that the nations who are Christian in name shall be also Christian in fact and march together with united strength to win the world for Christ?" (Address at Panama).

The genuine Christian, whose entire being has been transfigured by that life hidden with Christ in God, thrills and throbs with a passion to communicate the best of God's gifts to his brethren for whom Christ died. Christianity cannot be other than missionary. As we look about, within, above, we see, first of all, an exceedingly great multitude of sinners whose only Redeemer is ours.

Of human passions like ourselves, they pine under daily cares and sigh for deliverance. The half-articulate sob of burdened hearts is heard on every hand, "O Lord! how long, how long!"

Getting Acquainted With Our Neighbors.—Our first duty is to try to understand them. Latin America can never be saved by criticism or condemnation. It would be unfair to judge them according to our standards or hold them responsible for our opportunities. We can enter into their daily lives, follow their struggles, share their doubts and fears, and turn away with them in search of soul-satisfaction. There is a deep yearning after truth, beauty, holiness and love in Latin American hearts. There is a longing after full, abundant life. The tender evangel sounds ineffably gracious and compelling to the overburdened and despairing.

The children of God can never be indifferent to what transpires in the human family. Our special privileges and blessings may tempt us to imagine we are favored, deserving and superior. Forever let us put away this illusion. If greater boons have been ours, the Lord has conferred them with a view to making us grateful to him and compassionate with others. Deduct what God, our ancestors and our friends have done for us and how much remains?

Who are our continental neighbors? What manner of men and women are they? What have been their vicissitudes? Do they bear the mark of heaven? Are they our potential brethren in Christ?

To visit them in their affliction is the swift impulse of a quickened love.

To tell them of our own Deliverer in joyful witness ought to be our delight.

Prayer.—Intelligent prayer will follow acquaintance, prayer for all Latin Americans and especially for those who labor among them, proclaiming the living Christ. John Eliot, who attempted a larger task than most men care to contemplate with soberness, used to say: "Prayer and pains, through faith in Jesus Christ, will do anything." What the Master assured his disciples on his own unimpeachable authority, John Eliot confirmed by experience.

The amazing fact that confronts the Christian Church is that the reach of intercession for Latin America has never been tried. We have been working on the circumference; let us pray from the center.

Prayer made the Panama Congress a reality; prayer controlled and directed its deliberations as no earthly power could have done.

Unless one enter the vast domain of Latin America with humble petition, he cannot help or be helped.

The living Christ is he who holds daily converse with

his brethren and hears their appeals for others who belong to another fold, but are under the care of the same Shepherd.

The Latin American Christians are clamoring to-day for an outpouring of the Spirit. The urgency of their plea induces us to join them.

Gifts.—Latin America sorely needs our financial aid. Consecrated money wisely invested by missionary trustees has proved a means of extending the knowledge of Christ this world around.

Only the consciousness that the Latin American Christians of our time are unable to shoulder heavy pecuniary burdens can unlock our purses. We share with Latin Americans "our Father," "our daily bread," our gospel, and if we do not share our purses for the work of Jesus we cannot justly claim to be their brethren or sons of a common Father.

Apostleship.—The living Christ is most readily and easily interpreted through the living Christian. The torch of spiritual life is carried from hand to hand, the evangel from lip to lip, and the love that passeth understanding from life to life.

The most perilous, difficult and intricate mission is that of an ambassador to a people who are estranged and hostile.

To represent so great and glorious a King worthily is assuredly a high calling.

But the minister of reconciliation to Latin America has to adorn the doctrine of his Master if he is to succeed in his high undertaking.

"While emphasizing our belief that the work of a missionary demands special devotion, special gifts and special temperament, it is our abiding conviction that because Latin peoples possess an historic background and atmosphere, gentle and refined manners, and are uniquely

susceptible to culture and the graces culture brings, the work in Latin America demands as missionaries men of broad vision, wide culture and diplomatic temperament. The Latin is quick to discern the real lack in his rougher-mannered brother from the aggressive North or elsewhere, and quicker to resent the implied suggestion that anything or anybody is good enough for them.

"On the other hand, none is quicker than he to appreciate the effort of sympathetic students of Latin American customs, traditions and manners. A Pauline gift of sympathy as well as a Pauline temper of adaptability seems almost a prerequisite to success in Latin America."*

Latin America calls for our best. Latin America calls for men and women filled with that unquenchable love which is the breath of the living Christ.

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* Finding 3 in Report of Commission II, Panama Congress on Christian Work.

APPENDIX A

ANCIENT TEMPLES AND CITIES OF THE NEW WORLD. A series in the "Bulletin of the Pan-American Union," December, 1910; January, March, April, May, September, 1911; March, April and August, 1912; October, 1913, and March, 1914.

BALDWIN, JOHN D.: Ancient America, in notes on American Archæology. New York, Harper & Bros., 1872. $2.00.

BOWDITCH, CHARLES P.: Mexican and Central American Antiquities, Calendar System and History. Washington, Bureau of American Ethnology, 1904.

CHARNAY, DÉSIRÉ: The Ancient Cities of the New World. Being Travels and Explorations in Mexico and Central America. London, Chapman & Hall, 1887. $6.00.

CHURCH, GEORGE E.: Aborigines of South America. London, Chapman & Hall, 1912. 10 shillings 6 pence.

HOLMES, WM. H.: Archæological Studies among the Ancient Cities of Mexico. Chicago, Field Columbian Museum, 1897.

HOLMES, WM. H.: Masterpieces of Aboriginal American Art. Part I: Stucco Work. Part II: Mosaic Work, Minor examples, Art and Archæology. Washington, July and November, 1914.

HRDLICKA, ALES: Early Man in South America. Washington, Bureau of American Ethnology, 1912.

MARKHAM, CLEMENTS: The Incas of Peru. New York, E. P. Dutton and Company, 1910. $3.00.

APPENDIX B

The student who wishes to make a more exhaustive study of this period will find the following books valuable:

AKERS, CHARLES E.: A History of South America, 1904. E. P. Dutton and Company. $4.00

CHILD, THEODORE: The Spanish-American Republics, 1891. Harper & Brothers. $3.50

MOSES, BERNARD: South America on the Eve of Emancipation, 1908. G. P. Putman's Sons. $1.50 net.

APPENDIX C

I was born in England in 1864. At an early age I received from God, I believe, the call to go to the Indians. I lived with that ideal before me for years.

I left England for United States of America in 1884; was always interested in Mission work, at home and abroad. Not until 1897 did I leave for my first foreign mission field, *i. e.*, the British West Indies. I spent several years there in the different islands.

In 1910 I came to the Isthmus and heard from the lips of a Methodist minister of the Gospel that an Indian Chief had visited his house, and asked for a lady teacher. His wife said: "The plea was so touching that if she had not had a small family to attend to she would have gone herself." I at once prepared to find out how to get there, and obtained a passage on a small gasoline launch.

The Roman Catholic priests had built two houses on two of the Islands that I had of necessity to pass. On board the launch was one of the priest's assistants, and he was much enraged when he learned that I was going to teach the Bible in one of the Islands that they had not entered, and on arriving at his destination he sent two Indians, each armed with a rifle, to go on the launch and warn the people not to let me in.

When the launch arrived at the Island, "Mona" so called, the Indians quickly got ashore and calling up all the inhabitants told them what the priest had said. In the meantime I met the man who had made the plea for a lady teacher, and found out he was not the Chief, having been rejected because he wanted an English school. However, he greeted me kindly and introduced me to the Chief, a very fine man indeed (now one of my best friends). As we stood talking together, the Chief and I, we were suddenly interrupted by the request to come, and on entering a large native hut, found it filled with people eager to see and hear the pale face. There was perfect stillness while I spoke to the ex-Chief. He then interpreted for me, but in a few seconds there was a great hubbub, the two Indians with the rifles jumping to their feet and crying "Polear"—every voice took up the yell. I could not describe it. After they quieted a little the ex-Chief said the priest had said, "I was a bad woman I had no religion—they must not let me stay." There was a division: some wanted me to stay, but on account of these two men who were terribly excited, they had to decide at once. So the ex-Chief said: "Miss Coope, I am very sorry but I think you had better go at once—I fear they will shoot you." But before we could say another word, one of the two men suddenly grabbed me by the right wrist and pulled me roughly from my seat. And of course I had to go then. They led me to the canoe, thence to the launch at the point of the rifle, and bade me "nyah"—go.

On my voyage back to Colon, as we passed the Island where the priest or priests lived, the leader came on board and told me I was

a bad woman and had no true faith. I did not eat the body or drink the blood of Jesus—therefore I was not right. I had no business to come to these parts; that they had come to educate the people and teach them the Christian religion. I said I had come to teach them God's word, the Bible—they were deceiving the people and teaching the doctrine of men instead of the Word of God. He acted very restless, but this was my opportunity to give him the Gospel light, and I told him if he would read the Bible, believe and obey it, that he could be saved by faith in Jesus only, and not through any creed or Church; that instead of helping the people he was deceiving them, adding, "You have done your best to get me from these parts, but I believe God will let me come back again, and that I would be in some day, teaching the Bible, and he would be out. (Praise God it has come to pass! and for three years those Indians have had the Word of God taught to them).

Eighteen months after that, I was in, and he was out. I remained in Colon for a while, got acquainted with some of the Indians working in Colon, and through them I learned of Chief Charles J. Robinson who could read, write and speak English well. I therefore met him, and he quickly offered me admittance to his Island. He sent three men to bring me up in a small canoe, but many of the seamen persuaded them not to take me in so small a canoe for over one hundred miles. So I waited two weeks more, and went by the first outgoing schooner.

The Indians received me kindly, and while there I was a curiosity—the first white lady who had come to stay on their Island, live with them, and teach them. I can tell you it was a nine days' wonder. I felt at home with them. I landed in Rio Diablo—that is the name the Panamanians have given that river and village on island near the river. The Islands are named by groups, according to some Indian idea. So that Rio Diablo is called "Nargana," meaning "a place of bamboos." I arrived there on Friday, February twenty-eighth, 1913, and began school next day. For three months I taught three times a day, seven days in the week. So eager were they that I was not expected to eat. They kept me busy day and night. I lived in a native hut for seven months. Now I am living in the very house the priests built, assisted by the Indians. I have a large school of one hundred and seven enrolled, forty girls included.

At first the old women objected to the girls' coming, but after many meetings and talks by the Chief, they finally yielded, and now the girls are striving to gain over the boys. Many of the Chiefs from other Islands and the mountains visit our school, some bringing their sons to get an English education.

Before I left Colon in 1913, I called on President Porras. He advised me not to go to the Indians as they were so bad: he was afraid they would kill me. I told him I was not afraid. I believed God wanted me to go to give them the Word of God and to teach them of Jesus, who saves to the uttermost. He said it was very dangerous, and that he would be afraid to risk his neck. But listen! he has risked his neck, for in 1915 he visited all the Islands, surpris-

ing me very much one day by knocking at my door, and was glad to see me and to hear of the progress of the school.

When I landed in Nargana there were ten saloons. Now there is not one. The streets were so narrow we had to walk single file with bowed heads. Now we can walk erect and twelve abreast.

The Chief and one of his men have accepted Jesus as their Saviour, and assist me greatly in spreading the Gospel by word of mouth, as they visit the different Islands and the mountain regions. The girls marry very young, about thirteen or fourteen. I have twelve married girls in my school. The Bible, or New Testament at first, is my chief book. I have several young married men also who are eager to learn English. The ex-Chief died lately, but before he died he often sent word to me that he was sorry that they had not let me stay, the Chief saying the same. The ex-Chief visited me once only, and saw the progress of the school, and expressed his sorrow and regret that they had lost the opportunities that this people were receiving.

Over a year ago a lady came to my assistance. She is a member of the same church. We opened up a school on the next Island, not a quarter of a mile from my first station. She has forty pupils, and the Word of God is being preached there. Thus we occupy the two houses built by the priests, and they are Bible schools. The agreement was, if they left the houses, the Indians could possess them in pay for their labour and logs contributed.

Pray for the Indians so near our American territory, that for ages have not had the Gospel until lately.

Yours in His service,

(Signed) Annie Coope,

Box 373, Cristobal, P. O.

Canal Zone.

APPENDIX D

The following is the complete list of mission stations and missionaries in Latin America supported by the Presbyterian Church in the United States of America, on the date in which this textbook goes to press, April first, 1916.

PRESBYTERIAN CHURCH, U. S. A.

I. MEXICO

The work is in process of readjustment by the Mexico Mission. New assignment of duties of missionaries has not yet been made.

MEXICO CITY—1872. (Including Coyoacan and San Angel)
- Miss Jennie Wheeler (1888).
- Rev. Wm. Wallace, D.D. (1890), Mrs. Wallace (1894).
- Rev. Charles Petran (1900), Mrs. Petran (1902).
- Rev. and Mrs. Newell J. Elliott (1907).
- Rev. and Mrs. Raymond R. Gregory (1911).

AGUASCALIENTES—1885.
- Miss Mary Turner (1898).
- Miss Kate M. Spencer (1899).

MERIDA-YUCATAN—1915.
- Rev. and Mrs. W. E. Vanderbilt (1896).
- Rev. and Mrs. T. J. Molloy (1902).
- Professor Robert A. Brown (1903), Mrs. Brown (1909).
- Miss Blanche B. Bonine (1911).
- Miss Jessie R. Bergens (1915).

JALAPA, STATE OF VERA CRUZ—1897.
- Rev. Harry A. Phillips (1911).

II. GUATEMALA

GUATEMALA CITY—1882.
- Rev. and Mrs. W. B. Allison (1903). Evangelistic work of station; Girls' Boarding School; dispensary work.
- Miss Mary E. Gregg, M. D. (1906). Dispensary; medical visitation; work in church.
- Rev. and Mrs. Linn Perry Sullenberger (1911). Evangelistic work.
- Miss Henrietta S. York (1913). Trained nurse.
- Miss Laura Eleanor Morrison (1915). Teacher in Girls' School.
- Rev. and Mrs. Elmer E. Freed (1915). Evangelistic and educational work.

QUEZALTENANGO—1898.
- Rev. and Mrs. Paul Burgess (1913). Evangelistic work of station.

APPENDIX

III. VENEZUELA

CARACAS—1897.
Rev. and Mrs. T. S. Pond (Syria, 1873-1890; Venezuela, 1897). Evangelistic and school work.
Rev. and Mrs. Frederic F. Darley (1912). Evangelistic work.

IV. COLOMBIA

BOGOTÁ—1856.
Miss Leila W. Quinby (1907). Principal of Girls' Boarding School.
Rev. and Mrs. Alexander M. Allan (1910). Evangelistic work.
Mr. and Mrs. Charles E. Warren (1910). Charge of Boys' Boarding School.
Rev. and Mrs. Edward C. Austin (1915). Educational work.
Rev. and Mrs. Gover C. Birtchet (1916). Evangelistic work.
Miss Christine V. Hoogestraat (1916). Teacher in Girls' Boarding School.
BARRANQUILLA—1888.
Rev. T. H. Candor (1882), Mrs. Candor (1880). Evangelistic work.
Miss Martha B. Hunter (1892). Principal of Girls' Boarding School.
Rev. and Mrs. Walter Scott Lee (1898). Evangelistic work; inquirers' class.
Miss Jane R. Morrow (1915). Teacher in Girls' Boarding School.
Rev. and Mrs. Clifford A. Douglass (1915). Evangelistic work.
MEDELLIN—Reopened 1911.
Rev. and Mrs. Thomas E. Barber (1910). Evangelistic work.
Mr. and Mrs. J. H. Cruickshank (1911). Educational work.
BUCARAMANGA—1911.
Rev. and Mrs. Charles S. Williams (1907). Evangelistic and educational work.
CERETE—1912.
Rev. and Mrs. John L. Jarrett (1913). Charge of work of station.

V. CHILE

VALPARAISO—1874.
Rev. and Mrs. C. M. Spining (1895). General Station work; charge of churches and chapels; theological instruction.
Miss Florence E. Smith (1903). Work among women throughout the country.
Miss M. A. Beatty (1912). Principal of "Central Escuela Popular."
Miss Cora B. Beatty (1913). Teacher.
Rev. and Mrs. Robert Bartlett Elmore (1908). Superintendent of the educational work of station; oversight of "Escuelas Populares."

SANTIAGO—1874.

Rev. W. H. Lester, D. D. (1882), Mrs. Lester (1887). Pastor of Union Church.

Rev. W. E. Browning, Ph. D., D.D., Mrs. Browning (1896). Principal of "Instituto Ingles," Boys' Boarding and Day School, with about twenty instructors; Associate Editor of *El Heraldo Evangelico.*

Rev. and Mrs. James H. McLean (1906). Superintendent of station; Editor of *El Heraldo Evangelico,* the weekly publication of the Presbytery of Chile; Instructor in National Institute of Pedagogy; work for women.

Rev. and Mrs. Wm. B. Boomer (1887). Charge of Theological Seminary.

COPIAPÓ—1874.

Rev. and Mrs. Jesse S. Smith (1903). Charge of Copiapó station; itineration.

CONCEPCIÓN—1878.

Rev. and Mrs. James F. Garvin (1884). Charge of station; itineration; theological instruction; work among women.

CURICO.—1914.

Rev. and Mrs. David R. Edwards (1913). Charge of station; itineration; work among women.

VI. BRAZIL

SÃO PAULO—1863.

Mackenzie College and its Faculty.

Rev. W. A. Waddell, D. D. (1890), President of College, Mrs. Waddell (1893).

Mr. and Mrs. George T. Colman. Members of College Staff.

CURITYBA, State of Paraná—1886.

Miss Ella Kuhl (1874), Miss Mary P. Dascomb (1869). American School, Girls and Boys.

Mrs. Wm. H. Hallock (1914). Principal of American School. Also two short term teachers.

Rev. and Mrs. Chas. A. Carriel (1911). City evangelistic work; Mission Treasurer.

CASTRO, State of Paraná—1895.

Rev. and Mrs. G. L. Bickerstaph (1894). Care of several churches; general station work; itinerating.

Mr. and Mrs. Harry P. Midkiff (1911). Principal of Boys' Industrial School.

CAMPINAS, State of São Paulo—1869.

Rev. Thomas J. Porter, Ph. D., and Mrs. Porter (Persia, 1884; Brazil 1907). Professor in Theological Seminary of the Presbyterian Church in Brazil; charge of evangelistic work in City of São Paulo.

PONTA GROSSA—Paraná.

Rev. and Mrs. George A. Landes (1880). Local and itinerate evangelistic work.

Rev. and Mrs. R. F. Lenington (1896). Evangelistic work in city and state.

LAJAS, State of Santa Catharina—1898.

Rev. and Mrs. Ashmun C. Salley (1910). Extensive evangelistic work.

GUARAPUAVA, Paraná.

Rev. J. B. Kolb (1884), Mrs. Kolb (1883). Evangelistic work.

PONTE NOVA, State of Bahia. P. O. Address: Lencoes.

Rev. C. E. Bixler (1896), Mrs. Bixler (1899). Principal of Ponte Nova High School; itinerating in the interior; director of schools.

Miss Carrie L. Jayne (1913). Educational work.

VILLA BELLA DAS UMBURANAS, State of Bahia, Brazil.

Miss E. R. Williamson (1890). School and evangelistic work.

CIDADE DO BOMFIM, State of Bahia.

Rev. and Mrs. Alexander Reese (1909). Evangelistic work.

Rev. and Mrs. Albert F. McClements (1914).

CAETETE E. DE BAHIA.

Rev. Henry J. McCall (1902), Mrs. McCall (1899). Evangelistic work.

Rev. Franklin F. Graham (1910). Exclusively in extensive itineration.

ESTANCIA SEIGIPE.

Rev. and Mrs. Harold C. Anderson (1910). Evangelistic work.

CUYABA, State of Matto Grosso.

Rev. Philip S. Landes (1912), Mrs. Landes (1915). Evangelistic work.

BAHIA CITY.

Rev. and Mrs. Edgar C. Short. Language study and Mission Treasurer.

The following is the complete list of mission stations and missionaries in Latin America supported by the Presbyterian Church in the United States on the date on which this textbook goes to press, April first, 1916.

PRESBYTERIAN CHURCH, UNITED STATES

I. BRAZIL

LAVRAS, State of Minas Geraes—1893.

Miss Charlotte Kemper (1882). Principal Charlotte Kemper Seminary.

Rev. S. R. Gammon (1889). Principal of Instituto Evangelico. Mrs. S. R. Gammon (1909).

Rev. H. S. Allyn, M. D., and Mrs. Allyn (1896). Evangelistic work.

Mr. and Mrs. C. C. Knight (1909). Instituto Evangelico.

Mr. B. H. Hunnicutt (1910), Mrs. Hunnicutt (1916). Instituto Evangelico, Agricultural Department.

Miss R. Caroline Kilgore (1912). Teacher Charlotte Kemper Seminary.
Mr. F. F. Baker (1913), Mrs. Baker (1916). Instituto Evangelico.

PIUMHY, State of Minas Geraes—1896.
Mrs. Kate B. Cowan (1888). Evangelistic work.

BOM SUCCESSO, State of Minas Geraes—1912.
Miss Ruth See (1900). Girls' Boarding and Day School.
Mrs. D. G. Armstrong (1908). Girls' Boarding and Day School.

YTU, State of São Paulo—1909.
Rev. and Mrs. J. P. Smith (1909). Evangelistic work.

BRAGANZA, State of São Paulo—1909.
Rev. Gaston Boyle (1908), Mrs. Boyle (1909). Evangelistic work.

CAMPINAS, State of São Paulo—1869.
Rev. J. R. Smith (1872). Professor in Theological Seminary. Mrs. Smith (1872).

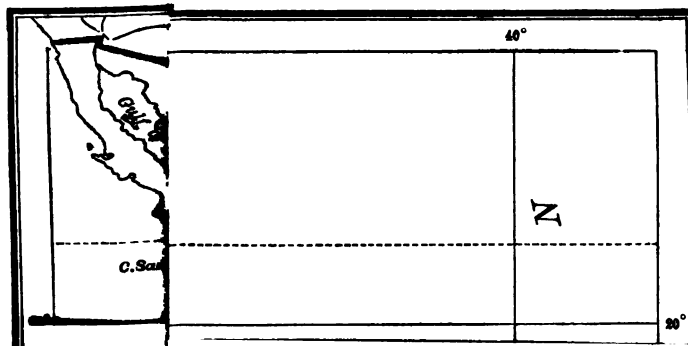
ITAPETININGA, State of São Paulo—1912.
Rev. R. D. Daffin (1905), Mrs. Daffin (1906). Evangelistic work.

DESCALVADO, State of São Paulo—1908.
Rev. Alva Hardie (1900), Mrs. Hardie (1902). Evangelistic work.

GARANHUNS, State of Pernambuco—1895.
Rev. and Mrs. G. E. Henderlite (1893). Theological and evangelistic.
Rev. and Mrs. W. M. Thompson (1890). Theological and evangelistic.
Miss Eliza M. Reed (1891). Educational and evangelistic.

PERNAMBUCO, State of Pernambuco—1873.
Miss Margaret Douglas (1906). Girls' Boarding and Day School.
Miss Edmonia R. Martin (1912). Girls' Boarding and Day School.
Rev. W. C. Porter (1884), Mrs. Porter (1891). Evangelistic work.

CANHOTINHO, State of Pernambuco—1895.
Dr. G. W. Butler (1882), Mrs. Butler (1884). Medical and evangelistic work.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